THE EXPOSITORY TIMES

Notes of Recent Exposition

Professor Floyd V. Filson, of McCormick Seminary, Chicago, translator of Cullmann's 'Christ and Time' and author of a capital little book about the New Testament and its environment, is a scholar whose sane and lucid writing gives as much pleasure on this side of the Atlantic as on his own. His latest book, in appearance, is a magnificent specimen of the bookbinder's craft, the gold of its title, *Jesus Christ the Risen Lord*,[1] framed in sombre black suggesting in vivid colour the theme with which it deals. In content, the book is really a New Testament theology with the Resurrection as its key-idea.

Anybody who projects a New Testament theology must first settle for himself the question: What concept—the Incarnation, the Ministry, the Cross or the Resurrection—shall I make central and focal?

Some, beginning with the birth of Jesus, would make the Incarnation the centre-point. Attractive as the idea sounds, it confronts the difficulty that only two of the Gospels have anything to say about the birth of Jesus, and incarnation is certainly not the controlling theme of several other New Testament documents.

What then? Shall we put the Ministry of Jesus in the key position? Obviously, the Ministry is important, for without a knowledge of the mission and message of Jesus the figure of the Saviour becomes unreal and the Incarnation nothing more than a phantasmal appearance. (The late Donald Baillie faulted both Barth and Brunner on this score, complaining, not without real justification, that in their theologies the life and teaching of Jesus counted for practically nothing.) It is a decisive count against this approach that only three of the twenty-seven New Testament books deal at all fully with the Ministry of Jesus.

Surely then we must choose the Cross? Have not Denney, Forsyth and others insisted that not Bethlehem but Calvary holds the secret of the Lord, and that in the New Testament the Atonement, not the Incarnation, is the real centre of gravity? Moreover, Christian art and Christian hymnology might well be cited in support of this suggestion. Yet it will not do. Though it may almost sound like blasphemy to many, it remains true that none of the New Testament books and none of the apostolic sermons was thus centred on the Cross. A specific example will prove the point. There was once a very great Christian thinker—some would call him the greatest of all—who, for a time, rested everything on the fact of Jesus' crucifixion. Saul of Tarsus—*before his conversion*. For Saul the Pharisee the Crucifixion meant that God had disowned Jesus and that His followers were quite deluded. So Saul took to persecuting the Christians. What changed him? Some new thought he conceived about the Cross? No, a new fact, a new fact which interpreted the Cross. The new fact interpreting the Cross was the Resurrection—in Paul's case, an appearance to himself of Jesus Christ, the Risen Lord. It is this same climactic fact to which each of the Gospels moves, the same fact which stands at the centre of all the apostolic preaching. 'This was the fact which the unbeliever found incredible, but the Christians knew was true. In the light of this fact the Crucifixion founds its Christian interpretation; the Ministry, its climax; the plan of God, its interpreting clue; and the future, its way to power and victory.'

The Resurrection, then, is Professor Filson's master clue and key to the theology of the New Testament. Is it a wise choice? Some will say: 'Begin here, with the Resurrection—and you begin by borrowing trouble. It is common knowledge that this very event is matter of keenest controversy between believer and unbeliever. Would it not be wiser, instead, initially to link Jesus with the great leaders of men and then gradually persuade the interested inquirer to consider whether, after all, he had not been wrong in doubting the Resurrection?' This objection Dr. Filson puts aside. So to begin would be to begin on the periphery, when it were better to go at once to the very centre. And the Resurrection

[1] Abingdon Press; $4·00.

of Jesus is that centre. The Church was founded on the Resurrection faith ; the entire New Testament was written from the viewpoint of the Resurrection ; and even when the writers do not mention the Resurrection (for example, St. James), they speak from a Church that lives in the glow of the Resurrection faith.

Having established his base of operations, Dr. FILSON then addresses himself to an exposition of the chief New Testament themes, first setting them against their Old Testament background and then expounding them with the climactic fact of the Resurrection always in mind. Here are the titles of his main chapters : Christ and the Kingdom, Christ and the Cross, Christ and the Father, Christ and the Spirit, Christ and the Church, Christ and the Christian, Christ and the Final Goal. Needless to say, most are excellently done ; everything is soundly and critically based, books on each theme are cited for further reading, and the writing is never too academic or obscure. In fact, this is just the book for the minister who wants to give a course of doctrinal sermons on the great New Testament themes. And its value for this purpose is enhanced by the fact that Dr. FILSON has himself been a working minister and never allows his scholarship to lose touch with life.

Thus, for example, when he writes on Christ and the Cross, he inevitably comes to St. Paul's doctrine of the Atonement and decides that passages like Gal 3^{13} and 2 Co 5^{21} teach a doctrine of substitution. Now there are many moderns who, if the truth is told, rather regret this and summon all the aids of Greek grammar and hermeneutics to get round the plain meaning of these passages. Not so Dr. FILSON. Behind the modern dislike of the word ' substitution ' lies the idea that we must all answer for ourselves, and that no one can take the penalty for what we do. But how curious (says FILSON) that people should stumble at this idea of Paul's when human life offers so many examples of such suffering! ' People are reached by unselfish love, and recaptured for physical life or moral renewal, precisely by unselfish dedication of others who pay a cost and suffer a penalty which they had no need to assume apart from human love or kindness. This feature of vicarious helpfulness and even of substitutionary suffering to rescue and deliver others is not the moral outrage some take it to be. God has built it into the very heart of the gospel, and wherever His Spirit and will prevail, it finds continual expression. To the Christian it finds supreme expression in Jesus.'

If comments like this will help ministers in their preaching, New Testament students will like Dr. FILSON's clear and incisive treatment of various problems and points of controversy. Space will not allow us to discuss these here at length, but we must mention at least two : the wise and balanced discussion in ch. 2 of the early speeches in Acts, leading to the conclusion that ' Luke has put in his own style an early tradition concerning the preaching of the earliest Christian generation ' ; and the admirable paragraph, in the chapter on Christ and the Cross, on the authenticity of the parable of the Wicked Vine-dressers.

We have only one substantive criticism to make, and it concerns his chapter on Christ and the Kingdom. It is a serious defect of FILSON's discussion of gospel eschatology that his knowledge of C. H. Dodd and T. W. Manson, whose failings he indicts, should apparently begin and end with ' The Parables of the Kingdom ' [1935] and ' The Teaching of Jesus ' [1931]. Dodd is blamed for realizing all the eschatology, and Manson for finding nothing but the ' eternal sovereignty ' aspect of God's Kingdom in the teaching of Jesus. These are fair enough complaints, provided one goes on to say (as FILSON does not) that both these great scholars have ' come on a bit ' since they wrote these books. Dodd's real views now are to be found in his book ' The Coming of Christ ' (a treatment which has earned Karl Barth's approval) and Manson's may be seen in his ' The Sayings of Jesus,' or his essay in the Lightfoot memorial volume.

But the main theme of this book is the Risen Lord, and we should like to close our notice of it with a practical comment of Dr. FILSON's. To centralize the Resurrection in our Christian thinking is very important, but it has its danger. ' Too many Christians begin to look to a long summer vacation after they have had " a big Easter." ' His point is that some Protestants think of the Resurrection as the end of the gospel story and of Easter as the end of the Church's year. The logic of this is that the period of the Church then becomes a time of inaction for Christ, who has no rôle or task in the present time. The New Testament does not think this way. For the first Christians the Risen Christ is at the right hand of God ; but He lives and reigns in grace ; He comes again to His people through the Holy Spirit, by whom He sets forward His work in history to its God-appointed goal. *Vexilla Regis prodeunt !* So the New Testament Christians conceive of the Church's situation under God in this interval between Christ's first Coming and the

final Coming in glory. Should we not also so conceive it to-day ?

Since the War the conviction has forced itself upon Christian folk that the churches stand greatly in need of renewal ; but what does one mean in that connexion by renewal ? Little serious study seems to have been given to that question. It is therefore with interest and anticipation that one learns that the General Secretary of the World Council of Churches in the Dale Lectures for 1955 has tackled some basic problems about the meaning of renewal.[1]

Historically speaking, one can group the attitudes to and conception of the renewal of the Church under six heads. First, there is the attitude of Bossuet that the Church is unchangeable and cannot be improved or renewed. Novelty means heresy ; antiquity is the conclusive criterion ; renewal concerns only individual piety and morals. The second position is that of the modern Roman Catholic apologist who, without abandoning the principle of antiquity, completes it with the principle of development. There is renewal in the life of the Church but only in the sense of growth, the increasing realization of what is inherent in the living body. A third attitude is that of the extreme modernist who sees the renewal of the Church in the form of adaptation to the cultural development of the age. Fourthly, at the other extreme, there is a position which has sometimes been occupied by a complacent Protestant orthodoxy when it has spoken as if real renewal could only take place when the present dispensation gives place to the new dispensation. Again, by reaction from the worldliness which ever and again has overtaken the Church there has emerged a fifth conception of the renewal, characteristic of the sect, according to which it means the immediate realization upon earth of the Church without spot or wrinkle. Sixthly, there is the conception of renewal which the author of this study finds in the Bible.

When we look at the New Testament passages which speak of renewal and newness of life in Christ we meet something paradoxical. The new life is an established fact and it is also a task to be accomplished. The Christian is already a new man, but he is not yet translated into the Kingdom of glory. Similarly, the Church as the new people of God is His new creation, united to Christ as the body to the head, and filled and quickened by the Spirit ; but it lives in a dispensation where the forces of the old age are still active, where the Kingdom of God is still an object of faith and hope, and the members of the new people of God are still strangers and pilgrims on the earth. True, the powers which dominate the old age are in principle overcome in the victory of Christ, but they are still active, not only outside the life of the people of God but inside also. Hence there is need of constant renewal. In this respect, at least, the new people of God are in the same case as the people of the Old Covenant. Both live under the shadow of God's judgment as well as in the light of His grace, and the new people of God need to take to heart the solemn warnings addressed to Israel of old. Christ is Victor already and the forces of the old age will not prevail against the people of God ; but no member of the Church, no part of it, no office or institution in it is exempt from Divine judgment. None can take a secure position for granted or complacently neglect the warnings against apostasy.

The whole Church, it seems, is called to repentance and renewal of life, and renewal means living by the powers of the new age. Such a repentance, as Luther recognized in the theses which he nailed to the church door at Wittenberg, means a life not an act of repentance, never a completed process but something actualized every day anew. Thus in the New Testament newness is both present and future. It is eschatological. The Church has to become what it is. Even now it is God's new creation, but full renewal belongs to the end.

What, then, is the way of renewal ? Every true renewal of the Church is the work of God and is based on the hearing anew of the Word of God as it comes to us in the Bible. The Church can only enter into living contact with the new age by submitting itself to the judgment and the inspiration of God's revelation, and that revelation is given to us in Scripture and is made a living Word to us by the Holy Spirit. The Church must always be ready to reform itself in accordance with the truth of Scripture as the Holy Spirit makes that truth known. If the Church does not give the Bible this decisive place it loses the eschatological perspective, begins to consider its own existence as an end in itself and loses the capacity for radical self-criticism, so failing to witness in word and deed to the new creation within the life of the old creation. Renewal, therefore, implies repentance, fellowship, recovery of the Church's apostolic or missionary character, and an otherworldliness which has nothing to do with indifference to contemporary needs or with the enjoyment of the blessings of individual salvation, but has much to do with the pilgrim people of God tasting and demonstrating the powers of the age to come. Such renewal is

[1] *The Renewal of the Church* by Dr. W. A. Visser 't Hooft ; S.C.M. ; 12s. 6d. net.

never done, for it is always encountering relapse and has to begin over again; yet God is faithful and He will never abandon His people. The Holy Spirit continues to plead with the Church, and through Him the Church is actually renewed.

Thus renewal in the Biblical sense is something different from adaptation to a new situation, or transition from passivity to activity, or a change of structure or expression. These may be merely signs of the vitality of the natural man. The criterion of renewal is the newness of the new creation in Christ, and the vital issue is whether the Church is rising to the height of its calling to be the representative on earth of the new age begun in Christ. If renewal is understood in that sense there need be no contradiction, as there has often been in the history of the Church, between renewal and unity. There have always been those to whom the Church as it appears in history is so precious that they look with suspicion on any manifestation of new life that threatens its unity and peace; and, on the other hand, there have always been those, from the days of Montanism till now, who have cared little for unity and peace if only their sect could exemplify the holy heavenly life on earth. In the eschatological dimension of the New Testament, however, there is no such contradiction, for renewal and unity are Divine gifts and are both created by the Holy Spirit.

Expository Problems

God: Transcendent and Immanent

By the Reverend Principal Norman H. Snaith, M.A., D.D., Wesley College, Headingley, Leeds

'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy saviour.—Is 43^{2-3}.

First: a note on the phrase: 'they shall not overflow thee.' It is better to translate: 'they shall not sweep thee away.' The writer is thinking of what Texans call 'a flash-flood.' In a tropical or a semi-tropical climate, a summer storm may bring inches of rain in a few hours: I have myself known twelve inches in less than six hours. The result is that a small creek can suddenly become a raging torrent, and houses, roadways, railroad embankments, men and women can be swept away. The Hebrew noun is *sheṭeph*: see Is 28^{15}, where the R.V. has 'the overflowing scourge.' It is the flash-flood which can turn a dry canyon into a death-trap many feet deep with a roaring, tumbling cataract, and all because of a sudden rain-storm many miles away.

Second: cf. Dn 3, especially *vv.* 25 and 27. Whoever wrote that chapter knew Is 43^{2-3}.

Most people would say that the truly important contribution of Second-Isaiah (the commonly accepted author of Is 40–55) is to be found in ch. 53 with its portrayal of the Suffering Servant. The conception of the vicarious suffering of the innocent is of course of paramount importance, and every Christian realizes how the ideal of the prophet is fulfilled in Jesus Christ, more wonderfully than ever that prophet could have realized. But there is another matter in the writings of Second-Isaiah which is of equal importance. Is 53 is a sign-post which points to the atoning death of Christ; this other matter points to the Incarnation itself and also, if the theme of this study is sound, to the Doctrine of the Holy Spirit.

The other matter is this: Second-Isaiah emphasizes both the transcendence and the immanence of God. He does not emphasize one to the exclusion or even to the minimizing of the other. He holds strongly and firmly to both, and herein lies the importance of this message of his.

1. *The Transcendence of God.* The prophet is never weary of emphasizing the uniqueness of God. God's power over earth and sky is complete. When God created the world, He measured earth's waters in the palm of His hand, and spanned out the sky with His hand, finger to thumb; He could get all earth's dust into His 'third-of-a-pint' measure. (The Hebrew word definitely means 'a third'.) The nations are like the dust in the scales which we do not bother even to blow away. God sits on high and looks down on the horizon-circle of the earth, and men on the earth below are as small as locusts. Or look up into the sky and see all the stars. God makes them appear night after night: He calls the roll and every star appears in the proper order. Not one of them lags behind. (EVV here, 40^{26}, have 'lacking,' presumably in the sense of 'missing.' This is wrong. The corresponding

noun is *'eder*, a flock of sheep or goats : because it lags behind, ' tails out.' We think of a flock as a bunch with the shepherd behind. The Eastern flock trails out, as some ewes lag behind. Cf. Ca 4^1 : the maiden's long raven-black tresses are streaming out like a flock of goats crossing the mountain side.) The prophet in this chapter (40) is seeking to prove the reliability of God's word as against the unreliability of all that man may say or can do, but in order to do this he extols the supreme, supra-worldly power of God over all created things. See also 45^{12} and 45^{18}, where the uniqueness is stressed : ' I am the LORD ; and there is none else.' Not only so, but before He created the world, He overthrew Rahab, the mighty monster of Chaos (51^9), so powerful was He in primeval days. All created things are in His complete and utter control ; every living thing is His, whether in earth or sea or sky.

The prophet also insists that the Lord is different from all other gods, though they be not gods. He ridicules the idea of gods that are idols, and the folly of comparing any of them to the Lord, 40^{18-20}, 41^{6-7}, and especially 44^{9-19}. How ridiculous it all is, that a man should plant a tree, and, when it is grown, take one part to make a fire to warm himself with, another part to cook a meal, and the rest to make a god of it, bow down to it and pray to it for rescue and deliverance !

The God of Israel controls history, nations near and far. He made a way through the sea of olden time for His people Israel (51^{10}), clave the rock of Rephidim so that the waters gushed out (48^{21}), and all this He can and will do again. He brought Abraham from far away (41^9), and raised up one from the East (? Cyrus) to conquer nations and subdue kings, 41^2 44^{28} 45^{1-4}. Seba and Egypt, and Ethiopia are His to give away (43^3). And all the time the refrain is : ' I am the LORD, and there is none else ; beside me there is no God ' (45^5) ; ' I, even I, am the LORD ; and beside me there is no saviour ' (43^{11}) : see also 42^8 44^6 44^8 45^7, etc., with the climax in 55^{8-9} : ' For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.'

2. *The Immanence of God.* The prophet insists, as we have seen, that God is transcendent in His nature, in thoughts and ways. He is unique ; nothing at all of any kind whatever can be compared to Him. He is different from man—Wholly Other, as the modern phrase goes. But this does not mean that the Lord is far away from man. His ways and His thoughts are higher, just as the sky is high above the earth (remember always this is not our British clouded sky, but the cloudless sky of lower latitudes), but He is always near to help and to save. He is the Saviour of Israel. It is here that Is 43^2 is so important, and it is important because the same prophet is responsible for it and for 40 and 55^8. This incomparable God will be with Israel as Israel fords dangerous rivers ; He will be with Israel so that Israel walks unharmed even through fire. He will hold Israel's hand, 41^{13} 42^5, etc. He is the Shepherd of Israel, gathering the lambs in His arm, carrying them in His bosom, gently and carefully leading on from oasis to oasis the ewes that are heavy with young and are suckling the lambs (40^{11}). (The Hebrew verb means both : A.V. takes it one way, and R.V. the other.) He leads the blind (42^{16}) ; He is with Jacob-Israel to bring all His wandering children home (43^5), and all the time He is Saviour, immediately and imminently active on Israel's behalf. Indeed, the main motif of the sixteen chapters is that the God who is mighty above all, the Lord and Creator and Controller of all, is the God who first and foremost is the Saviour of Israel, and never more true to His Nature than when He is actively near on behalf of the people of His choice.

3. *Immanent or Imminent ?* We say that God is transcendent and immanent. But do we mean ' immanent ' with an ' a,' or ' imminent ' with an ' i ' ? Do we mean ' immanent,' dwelling in, remaining in ? And if we mean this, in what or in whom is He dwelling ? Or, do we mean ' imminent,' close to, waiting nearby immediately to act, ' nearer than nearness,' but definitely not indwelling ?

Certainly God is imminent. We believe that He is always near, that He is interested in this world which He has made, and not merely theoretically, academically interested, but actively interested in it and concerned about it. He is wholly and absolutely unlike those Epicurean gods in the passages which the late Dr. Wheeler Robinson was so fond of quoting from Tennyson's *Lucretius*, who haunt

> The lucid interspace of world and world,
> Where never creeps a cloud, or moves a wind,
> Nor ever falls the least white star of snow,
> Nor ever lowest roll of thunder moans,
> Nor sound of human sorrow mounts to mar
> Their sacred everlasting calm !

This is a picture of transcendence only, gods that are neither imminent nor immanent. Such is the God of the Deists, wholly and completely removed from His world, a God who started it and then left it to run as it pleased without any interference from Him. Unless, therefore, we are Deists, we must believe that God is imminent. Is there any sense in which we must also believe Him to be immanent?

There is a sense in which the Deists are right : the whole course of Nature runs freely and most of

us believe that God does not personally 'interfere' with what we call the Laws of Nature. But the natural world is not wholly free. The world is so made that it will run only one way. There is a righteousness inherent in it. Men found out long ago that unregulated self-interest brings disaster, and that if any man would live in security, he must be prepared to allow the same security to his neighbours. The tribe can continue to exist only if the individuals in it are prepared to work in with the rest. Men are now beginning to realize that 'neighbour' does not mean only the man who lives next door; it also means the man who lives round the other side of the world. We are living in a world where it is becoming more and more true that everybody is sitting on everybody else's doorstep. The world is so made that it is essential that every man must 'love his neighbour as himself.' The Christian knows what this means, and he therefore can go on to say that the world is so made that it can run one way only, and that is the way of Christ. The Christian sees that 'the way of Nature' of the Stoics is the Way of Christ. It is in this 'impersonal' way that God is immanent in the world of things. But He is not immanent in the world in a personal way. See Professor C. H. Dodd on this point in his *The Meaning of Paul for To-Day*, 62 ff. He says (p. 63), 'the phrase "The Wrath of God" is constantly used in a curiously impersonal way. Paul carefully avoids ever making God the subject of the verb "to be angry."' Dr. Dodd continues (also p. 63), '"The Wrath of God," therefore, as seen in actual operation, consists in leaving sinful human nature to "stew in its own juice."' Changing over to our original phrases, if we think of God as acting wholly personally, there is an element of Deism in it all. If we are to think of God as being immanent in the natural world, then it is in this impersonal way that He is immanent.

But in His dealings with persons, God is always imminent. This is what is plain in the writings of Second Isaiah. God is always near to Israel, calling him by name, acting as his Shepherd, seeking to save and gather lost and scattered Israel. The nearest that this prophet gets to a personal immanence is in 42^{1}: 'I have put my spirit upon him.' Generally speaking, in the Old Testament, where 'spirit' (*ruach*) is used of the element of life in man, the spirit is *in* him, immanent. This is a more impersonal use of the term, equivalent to the life-force, and it is the same spirit as that which animates any living being. It thus belongs rather to the impersonal immanence of God in the natural world. But when the sacred writers are speaking of God's influence on individuals, of inspiration, the usual preposition used is 'upon' (*'al*); the word we should use is therefore 'imminent.' Thus we get, for the Old Testament: God is always and everywhere transcendent; but He is immanent in an impersonal way, and imminent in a personal way.

But this is not the whole of the Old Testament story. If it were, then the late Canon Quick would have been right in his estimate of the value of the work of the prophets (*Doctrines of the Creed*, 216–220). 'All the sinner has to do, say the prophets, is to change his manner of life; and they assume without question that he can, if only he will make the effort' (p. 217). As I have pointed out in another connexion (*Distinctive Ideas of the Old Testament*, 66), Jeremiah and Ezekiel know better than this. They look forward to the time when 'God will give men new hearts and will put His spirit in them,' and this in the near-by future. We are thus beginning to pass over from the idea of an imminent God who seeks to influence men from outside to the idea of a God who can become immanent and can influence men from inside. Here we come into full view of the Old Testament doctrine of the Holy Spirit.

In the New Testament we have, speaking after the manner of men, the Transcendent God (the Father), the Imminent God (the Son), and the Immanent God (the Holy Spirit), and it is noticeable that where we get a confusion between Imminent and Immanent (as in the Fourth Gospel), we also get a confusion between the Son and the Spirit, $14^{15\text{-}18}$. This does not make three gods, because God is transcendent, imminent, and immanent all the time. But He is active in different ways in respect of different objects. In respect of the world of things and the whole natural world He is immanent in so-to-speak an impersonal way. Some have called Him the Creator Spirit in respect of this activity of His, but His activity is not as personal as the use of the word 'spirit' suggests. Presumably the use of the phrase 'the Creator Spirit' has something to do with the Stoic *logos spermatikos*, that seed-logos which acts as a general providence and sees to it that the universe develops towards its destined end. But the Creator Spirit is no more personal than the seed-logos. In man, according to the Stoics, there is a finer essence of this seed-logos, and it is this 'common logos' which makes man what he is. This common-logos or the *logos endiathetos* (indwelling reason) is divine only in the same sense that the *logos spermatikos* is divine, that is, in so far as man is a product of the created world of things, but there is nothing of it that is divine in that it partakes of the nature of God in a personal way. This is the natural man (Paul's *psychikos*). He has nothing in him of immortality, but he is so-to-speak the seed-bed in which immortality can be sown. The Holy Spirit cannot invade the material impersonal world, but He can invade the person that is man, and He can

transform him so that he is no longer *psychikos* (natural), but *pneumatikos* (spiritual).

And yet, it is not right to say that only God the Father is the Transcendent God, because the transcendence of God concerns His Nature. It is God that is transcendent, and this adjective can be applied equally to Father, Son, and Holy Spirit. That God-Creator is transcendent, nobody who believes in a god can possibly doubt. But Jesus is transcendent. The Gospels testify to this continuously: 'Never man spake like this man' (Jn 7^{46}); 'it was never so seen in Israel' (Mt 9^{33}); 'We never saw it on this fashion' (Mk 2^{12}). Jesus was transcendent in character, in word and in deed: His thoughts were not as other men's thoughts: His ways were not as other men's ways. He was imminent in the days of His flesh, imminent to all with whom He came into contact. Is He imminent now? That depends on the extent to which we identify 'the Spirit of Jesus' or 'the Risen Christ' with the Holy Spirit. Is He immanent now in any man? Again, this depends on the extent to which we identify Christ and the Holy Spirit.

Presumably the Holy Spirit is transcendent in the sense that being God, His nature is the nature of God; but the important thing about the Holy Spirit is that His function is essentially both imminent and immanent. He is imminent in that He is the 'Comforter,' *i.e.*, the Convincer, the One who changes men's intentions; He is imminent in the sense that He comes to 'teach us all things, and bring to our [your] remembrance all that Christ [I] said unto us [you]' (Jn 14^{26}). He is imminent in that His task is to 'convict the world in respect of sin, and of righteousness and of judgment' (Jn 16^{8}). But He is immanent in the inner witness of the Spirit; He is immanent when a man is born anew of the Spirit, when, to use Paul's terms, a man is *pneumatikos* (spiritual) as against *psychikos* (natural). He is immanent in the Christian, for it is the man who is possessed by the Holy Spirit and transformed into a new man in Christ Jesus who is the child of God and the heir of the promises.

The Strasbourg Old Testament Congress

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The second International Congress of Old Testament Scholars met in Strasbourg from August 27 to September 1, 1956, under the Presidency of Father de Vaux, of the Dominican School in Jerusalem. Scholars from about twenty-four countries attended, including Argentina and Japan, and altogether there were about two hundred and fifty members, including wives of members. The principal value of any such conference lies in the opportunity it affords for contact and fellowship between scholars of different countries, and the present writer was grateful for the opportunity to meet many with whom he has long corresponded, yet never met—including one scholar from Czechoslovakia—as well as a large number of old friends, and many with whom he had had no former contact. While a number of outstanding Old Testament scholars were unable to attend, every side of our study was represented by some leading scholars. Father de Vaux made a very brilliant chairman, whose great learning and judgment is linked with a charm and vivacity of personality that endears him to all. Of the other outstanding personalities of the Congress it may suffice to mention Albright, Eissfeldt, Coppens, Driver, Eichrodt, and one whom the writer met for the first time, Dr. Mazar, the President of the Hebrew University of Jerusalem.

To review all the papers is impossible, and unnecessary since they will be published in full before Christmas in a volume in the series of Supplements to *Vetus Testamentum*. In the afternoons there were short papers of fifteen minutes each, and for these the members broke up into two groups. No one could attend two papers simultaneously, and the writer heard only half of them, therefore. They covered a wide variety of subjects, and the readers represented many different nations.

The main papers numbered fifteen. Two of these were devoted to the Dead Sea Scrolls. Father Milik reported on the publication of the fragments which have been found, and said they will require at least seven volumes, of which but one has yet appeared. Amongst the more interesting of the finds reported were a palimpsest papyrus of the eighth century B.C.—the oldest known Semitic papyrus—an I.O.U. in Aramaic from the second year of the reign of Nero, and a letter from Simon ben Koseba (bar Cochba) to Yeshua' ben Galgala. These all came from Murabba'at. From an unknown provenance there is a letter addressed to Simon ben Koseba, and a Greek version of the Minor Prophets. From Cave 4 came fragments of three hundred and eighty-one manuscripts, of which a hundred are Biblical. There are fragments

of three Aramaic manuscripts of Tobit, and six of the Book of Jubilees. Professor Skehan spoke of the significance of the materials from Cave 4 for textual criticism. From Qumran before A.D. 70 came manuscripts which diverge from the Massoretic text—though Father Skehan was careful not to exaggerate this divergence—but from Murabba'at *c.* A.D. 135 came Biblical fragments which show a stable text practically indistinguishable from the Massoretic. Some copies of the Psalter from Cave 4 skipped some of the psalms, and others placed psalms in a different order from that we know. A Greek papyrus MS. of Leviticus represents the Divine name by *IAΩ*.

The Spanish professor, Díez Macho, gave an account of a number of manuscripts in Hebrew and Aramaic, now in America, and examined their significance for the history of the vocalization of Hebrew. These manuscripts are quite unconnected with the Dead Sea Scrolls, of course, but are much later manuscripts which have been collected in certain great libraries, especially Jewish libraries, in America. Professor Winton Thomas spoke on the Hebrew root חדל, and traced its semantic development in comparison with the Arabic غَثَلَ. In 1 S 2^5 he finds a separate root, cognate with the Arabic غَثَلَ =*became fat*. In Is 53^3 he would read חֹדֵל אישים instead of חֶדֶל אישים, and thinks the meaning is *forsaking men*.

One of the papers which aroused the greatest interest was by Professor Eichrodt, discussing the question of typology, which is so much to the fore to-day. He showed that typology, as distinct from allegory, with which it is often confused, figures in Jewish literature as well as Christian, and he examined its validity. So much typology begins with the New Testament and proceeds backward to the Old, and appears to deny the Old Testament revelation any meaning in itself. All sound exegesis begins with the Old Testament text itself, and studies the meaning it had for its writer and first reader. It is proper to go on from that to consider the meaning it came to have for Judaism and Christianity. But it is not legitimate to reverse this process.

Two papers were devoted to historical subjects. Father Vogt, of Rome, examined the new light shed on the closing years of the Assyrian empire by the tablets recently published by D. J. Wiseman, and traced the events that led to the battle of Carchemish and the fall of Jerusalem under Jehoiachin. He showed that these events can now be dated with great precision. Professor Eissfeldt in a masterly paper on Shiloh and Jerusalem showed how important Shiloh, which figures but little in the Old Testament or outside, was for Jerusalem. Its destruction by the Philistines in the middle of the eleventh century B.C. led after an interval to the transfer of the Ark and of the rôle of Shiloh to Jerusalem.

Professor Widengren, of Uppsala, presented a paper dealing with the influence of Iran in the Parthian period on Judaism and the Old Testament. He found this influence to be very considerable in almost every field, and especially in culture, literature, and religion. Some slides were shown, illustrating from the art of the synagogue at Dura Europos the Iranian influence in this field.

A few papers were devoted to the exegesis of particular passages of the Old Testament. Professor de Boer held that 2 S 23^{1-7} is not a unity, but a collection of isolated proverbial sayings considered suitable to be put into David's mouth. Professor Coppens examined the alleged parallels in Ugaritic literature to the Judah and Joseph oracles of the Blessing of Jacob (Gn 49). The Immanuel oracle of Is 7 was carefully studied by Professor H. Junker, who connected the son of the עלמה with the holy seed of the house of David referred to in Is 6^{13}, and who divided the chapter into two distinct parts, dealing with deliverance and judgment.

The remaining papers dealt with archaeological subjects. Dr. Mazar gave a very brilliant paper on the inscription recording Shishak's invasion of Palestine. The order of the place-names in this inscription has long proved puzzling, but Dr. Mazar showed that if the first four lines are read boustrophedon, *i.e.* in alternate directions, an orderly sequence is obtained. Canon Ryckmans, of Louvain, gave an illustrated account of his journey into South Arabia in 1951–52, with H. St. J. Philby and others, and of the many inscriptions and graffiti which they discovered. Professor Castellino examined the early chapters of the Bible in the light of Sumerian myths, and argued that it is not necessary to assign Gn 1 to a different period from the following chapters, since all find their links with the Sumerian texts. The closing paper of the Congress was read by Professor W. F. Albright, and it dealt with the High Place of Ancient Palestine. He maintained that there were cultic funerary installations in the neighbourhood of the shrines, and in some passages finds the word בָּמָה, or בּוֹמָה as he would read it in view of the Dead Sea Isaiah Scroll, to mean such an installation. In Is 53^9, instead of the meaning 'and with the rich in his death' (ואת־עשיר במתיו), he finds the meaning 'and his funerary installation with the demons,' reading ואת־שעיר בומתו. The word מצבה he finds sometimes to mean a commemorative stele set up at a high place, and in Is 6^{13} he emends the text to read כאלה וכאלון אשרה משלכת במצבת במה, where the last two words refer to such a stele.

At the Business Meeting, which closed the Congress, it was decided to hold the next Congress at Oxford in 1959, under the presidency of Professor Driver, while the Chairman of the Organization for the next three years is to be Professor Albright. Professor G. W. Anderson will continue to serve as Secretary. At the previous Congress a Committee was appointed to consider the possibility of preparing a critical edition of the Syriac Peshitta version, and its recommendation that an *editio minor* should be prepared under the chief editorship of Professor W. D. McHardy was approved. This edition will print the text of a single manuscript, with critical apparatus.

Literature

RECONCILIATION

There is still a growing interest in the contribution of F. D. Maurice to a truer understanding of the Christian faith, and a most valuable element in that contribution was his searching criticism of the traditional substitutionary doctrine of the Atonement, his rejection of the idea of Christ's death as a propitiation of God's anger, and of the merits of Christ's obedience as a satisfaction to God's justice, without which God could not forgive man's sin. It was, then, altogether fitting that Professor G. W. H. Lampe should devote the Maurice Lectures for 1955 —*Reconciliation in Christ* (Longmans ; 6s. 6d. net) —to a further consideration of the reconciliation of man to God in Christ. It was also fitting that he should not concentrate on a fresh interpretation of Maurice's particular views, but offer to us a restatement of the New Testament conception, or conceptions, of atonement.

The book is primarily concerned with St. Paul's understanding of Christ's salvation. At the opening of the chapter on Eden and Calvary, Professor Lampe notes that though the Apostle's Jewish background would have readily suggested to him the notion of the transference of merit, he does not speak of the imputation of Christ's merit. The thought of the Apostle is expressed in quite different language. Paradise regained or re-opened is the purpose and effect of Calvary. Christ died to make possible for us that state of blessedness which consists in obedience to God and total dependence on Him. This should be man's natural state, and would be but for our pride, our self-sufficiency and self-centredness. Christ, in His obedience even unto death, represents the new humanity, and His saving work viewed in one aspect is the reversal and annulling of the principle of self-assertion and self-sufficiency in man's nature.

In the light of this main conception, Professor Lampe examines and interprets the main references in the New Testament to the work of Christ in reconciling men to God. Chapter 3 deals with justification and sanctification in Christ and brings out the danger of any separation between the two. Chapter 4 deals with the Sacraments in the light of this understanding of the gospel of the grace of God, and, though he does not refer to Oman's ' Grace and Personality ' in this chapter or in the closing chapter on ' Grace and Atonement,' Professor Lampe is in line with Oman's conception of grace as being essentially God's personal attitude towards us, and Christ's personal activity within us. This lifts us out of the realm of the legal and the forensic. Professor Lampe shows how constantly we return to the idea of merit which in the end subverts the morality of the gospel, substituting a legalism from which Christ died to set us free. Professor Lampe might have strengthened his case if, in commenting on the phrase ' bought with a price,' he had spoken not of a picture drawn from the slave-market, but, as Deissmann has shown, from the rite of manumission whereby the God Apollo, through his priest, bought slaves for freedom. To purchase a slave through the market is not quite the same thing as purchasing a slave for freedom in the Temple.

This small volume is not only a worthy tribute to Maurice, but also a contribution to theology that deserves the attention of both theologians and preachers. H. G. Wood

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EARLY ISRAEL

Those who attempt to write, not indeed a history, but a reasonably-documented and coherent account of Israel in pre-monarchic days tend either to follow the Wellhausen way, with whatever modifications of it they deem necessary or advisable, and regard the early traditions of Israel as telling us about the age in which they were edited and not about the age which they profess to describe, or, starting from a high theological standpoint, to disregard for all effective purposes the results of the modern literary-critical approach and to accept the traditions at their face value, themselves being sometimes unaware of the problems of interpretation which may be involved in such a procedure.

Neither way is satisfactory. In an attempt, therefore, to clarify the method of approach which should be employed in tackling this very difficult problem Professor John Bright in *Early Israel in*

Recent History Writing (S.C.M.; 9s. 6d. net) surveys particularly the relevant work of Albrecht Alt and Martin Noth and, to a lesser degree, that of Yehezkel Kaufmann. The value of the former for the subject under discussion consists in their emphasis upon the history of tradition which preceded the history proper of Israel which, according to these scholars, can be dated only after the formation of the twelve-tribe confederacy subsequent upon the settlement of the tribes in Palestine, and in the assumption of a *Grundlage* from which both J and E drew material. But the author proceeds to criticize the approach of these scholars on several grounds; for example, that the five blocks of tradition, which they find, cannot be separated as they propose, the deliverance from Egypt, the Sinai and the wilderness blocks, in particular, being closely inter-related; that the traditions which we possess of the tribes in Palestine give many indications of an earlier period when their geographical locations, their relative power and their associations were different from what they were in the later twelve-tribe confederacy period; that these scholars disregard the contribution of archaeology, a fact which vitiates much of the point of view which they represent; that their practice of tying traditions to a particular place, as, for example, in the patriarchal narratives, is 'to localize people who, by their manner of life, were not localized at all'; and that such a political and institutional history as Alt and Noth present is quite inadequate, what is required being a *Heilsgeschichte*, or a history of Israel's faith. Yet, even if he must speak of 'the nihilism of Noth's approach,' Professor Bright explicitly says that his criticisms are criticisms of an approach which has been of very great value and shows very great scholarship.

The treatment of Kaufmann is much more restricted. Kaufmann begins with a criticism of Noth, saying, for instance, that the two lists in the Book of Joshua do not reflect the situation under Joshua but are a utopian plan, a utopian plan, not of the time of Josiah, but of a very early date. He argues that the Deuteronomic framework of Jg 2–3 is earlier in date than King David, the Deuteronomic style being an ancient one and, consequently, offering no criterion for dating; and he holds that the Books of Joshua and Judges 1 belong to the early period of the Judges. But, says Professor Bright, Kaufmann often fails to distinguish between the bones of a tradition and the fleshly form with which it becomes clothed in its finished form, and he disregards the archaeological evidence, as well as having a marked penchant for the use of the ingratiating phrase 'It follows that.'

Finally Professor Bright sets down some guiding principles as to the method to be adopted with regard to the writing of the early period o fIsrael's history. He stresses that the results of the literary-critical approach are not to be neglected, nor are the results of modern archaeological investigation, that the people Israel rather than the nation Israel should be the subject of study, that it is substantially a study of Israel's faith that must be undertaken, and that the events of Sinai and of the wilderness are of basic importance, however difficult it may be to use the evidence that is available for that period.

It may be judged that the constructive part of this book is the least helpful part of it; yet it may be maintained that the criticisms which are offered of the work of other scholars, particularly of Alt and Noth, are often so clear-sighted and so suggestive that they cannot be described as merely destructive.

JOHN MAUCHLINE

THE PROTESTANT WAY

This valuable study by the Rev. Kenneth Hamilton is a welcome piece of sustained and original thinking and an important contribution to the new science of comparative ecumenics—*The Protestant Way* (Epworth Press; 21s. net). The author has found a new methodology for the comparison of Catholic and Protestant claims. Rightly he refuses to go back to the safe, and bring out the very faded title deeds, those so-called 'Principles of the Reformation,' Private Judgment, Priesthood of All Believers, which were dear to the nineteenth century. Nor does he attempt to treat Protestantism historically in terms of its origins, growth and development in history, and perhaps his argument is a little too isolated from the believing, worshipping communities, and their confessions and orthodoxies, as they have emerged in history. For the author uses history as powder and shot, generally with great effect, and with wide knowledge, but every now and then a little thinly, superficially and we think erroneously. His strength is in philosophy, and the punch of the book lies in the powerful development of a new apologetic, 'the way of dialogue,' which, it is suggested is imbedded in Luther's insistence on the true nature of faith, which is not belief in propositions but part of the whole conversation of God with men, and so of men with one another.

The Catholic-Protestant conversation in the Anglo-Saxon world has been in our time overweighted on the side of Catholic apologetic, and the author tackles a whole series of Catholic and Anglo-Catholic theologians, historians and philosophers. He rates them rather too highly and seems to assume that when M. Maritain and Dr. Casserley criticize Protestantism, they really know what

they are talking about. And here the defect of a philosophic discussion of ' values ' emerges. The answer to M. Maritain's ' Three Reformers ' is not to set over against Maritain's charge that Luther was egocentric, the view that rather he was theocentric, but the evident fact that Maritain gets his basis for argument from the scholarship of Denifle and Grisar in regard to matters long since discredited even among Catholic historians. And, indeed, Dr. Hamilton might have noted fruitfully the extent to which Protestants and Catholics make precisely the same theological charges against one another (I have counted up to twenty-five serious theological points). I think the book would be most salutary reading for Catholics: for some Protestants it may do what Butler's Analogy was said to do, raising doubts which would not have occurred to them had they not read this book. But if the volume negatively perpetuates some Catholic criticism which might better have been left to rot, it is a most stimulating study, not least in the way in which it carries through its thesis through the argument of faith (with a welcome chapter on Protestant Doubt) to the great derivatives of toleration, morality, religion and culture. I hope many people will read this impressive book.

GORDON RUPP

CONTRIBUTIONS TO PATRISTIC STUDY

St. Basil the Great and Apollinaris of Laodicea (S.P.C.K.; 12s. 6d. net) is a volume edited from the papers of the late Canon G. L. Prestige, D.D., by Henry Chadwick. It is a work of the highest and most meticulous scholarship, and a real contribution to patristic study. Near the end of the collection of Basil's correspondence there are four letters ostensibly exchanged between Basil and Apollinaris. These letters have usually been dismissed as ' obviously ' spurious. It was Dr. Prestige's purpose to show that that dismissal must be reconsidered, and that in fact the letters are perfectly genuine. This he attempts to do in two ways. He examines, in the most interesting way, the relationship between Basil and Apollinaris, and he finds that these letters do fit into the events and facts of this relationship in the most exact way. They do not fit into that relationship in a synthetic way which might have been achieved by a clever forger, but in a natural and inevitable way, which goes far to suggest their authenticity. Dr. Prestige further examines the linguistic evidence, and it too points in the same direction. The volume closes with a new translation of the letters. This is undoubtedly a volume with which patristic scholarship will have to reckon.

We have come to look forward with expectation to the succeeding volumes in the ' Ancient Christian Writers ' series. The twenty-second volume, and the latest to appear is *St. Augustine, The Problem of Free Choice*, translated and annotated by Dom Mark Pontifex, O.S.B. (Longmans; 25s. net, 20s. for those subscribing to the whole series). In a sense this is a book which Augustine had to write. It begins with Evodius' blunt question,: ' I should like you to tell me: Is not God the cause of evil ? ' Augustine had to write this book for two reasons. For nine years he himself had been a Manichee; and the Manichaean faith solved the problem of evil by believing that the principle of evil is eternal and quite independent of the principle of good. It solved the problem of evil by accepting a dualism. When Augustine entered the Christian Church and accepted God as the ' Being on whom all creation depends ' he had to answer the question, Who then is responsible for evil ? Further, Augustine had to meet Pelagius with his unrestricted doctrine of free will, and therefore had to come at the same problem from another direction.

There are few volumes more typical and characteristic of Augustine than this. All kinds of questions are discussed. What is wrongdoing ? It is the product of passion which is evil desire. Why do children suffer ? Why do animals suffer ? Did the souls of men exist before joining the body ? It is in this volume that Augustine works out his greatest intellectual argument for the existence of God. There are few works of Augustine in which the width and penetration of his mind are better seen.

Dom Mark Pontifex has equipped the volume with a model Introduction. Among the sections of the Introduction there are an analysis of the work, which is a model of what an analysis should be, and a list of the questions discussed and the passages which provide answers. There are fifty-two pages of scholarly notes in which the thought, and the background of the thought, of Augustine's work is well elucidated, with ample references to all the relevant literature.

This whole series addresses itself, not only to specialists and scholars, but to all people ' irrespective of their religious allegiance.' This is a Roman Catholic series, but, if we may say so without offence, the aim of its editors is amazingly realized. This series projects more than one hundred volumes. It is our hope that its editors will be enabled to complete their aim.

WILLIAM BARCLAY

ADVENT

A book's price may often depend on its size, but its value never does. *God Comes Four Times*, by the Rev. A. C. Craig (S.C.M.; 3s. net), is a series of four Advent addresses, first broadcast at Advent

1954. There are only thirty-nine pages in this book, but it has more spiritual insight and more spiritual value than many books many times its size. The book's thesis is that 'there are four great moments or phases of God's coming into the world in Christ to redeem and save it.' 'God came and went—came by the gateway of birth and went by the gateway of death; God came and went again—came again in the Risen Christ, and went again in the Ascension; God came a third time—this time in a new mode of being at Pentecost, and this time to stay until the end of time; God will come at the end of time—that end which can only be spoken of in picture and symbol, because it outranges our powers of conceiving.' With a scheme like that it is almost impossible that a book should fail of greatness.

Dr. Craig speaks finely about the importance of theology—'a word about God.' Theology is an essential. 'It would be a very odd thing to say, "I want the watch, the genuine, unelaborated watch, by which I mean the watch minus its mainspring." Or to say, "Charles Darwin certainly, but kindly spare me anything about evolution."' Further, those who wish to dispense with what they call theology 'miss the point that a moral ideal is a very ambiguous blessing unless it is accompanied by an equivalent moral dynamic.'

Dr. Craig identifies three areas in which the changing power of the Holy Spirit is operative. It is operative in the area of the personalities of individual men and women—witness the change in Peter and in Paul. It is operative in the area of the religious community—witness how exclusivist and legalistic Jews became the bearers of a universal message of love and liberty. It is operative in the environing world; witness its power of 'impact upon environment.'

This book is a magnificent exposition of a great subject; and its attractiveness is enhanced by the fact that it is written by one who is not only a master-theologian, but who is also a master of English style.

William Barclay

INTRODUCTION TO THE OLD TESTAMENT

The Rev. Ernest Marshall Howse is minister of Bloor Street United Church, Toronto. Some years ago, when he had a charge in Winnipeg, he realized that his congregation needed to know more about the Old Testament, how and when it was written, who the writers were and, most importantly, what they had to say. *The Lively Oracles* (Allen and Unwin; 20s. net) is the result. Starting from the eighth century prophets, the author passes on to deal with all the prophets in turn. He deals with the first official law book (Deuteronomy) and then with the second official law book (the Pentateuch), and so through the troublous early post-exilic times. He finishes with Psalms, the poetic books generally and the rest of the miscellaneous writings which form the third section of the Hebrew Bible. The book is therefore a popular 'Introduction to the Old Testament,' but the chapters were originally sermon-addresses. This they are—lively, informative and full of modern up-to-date illustrations. The general modern critical position is assumed, but no time is spent on discussing thorny questions of date and authorship. The author has set out to be as positive and illuminating as he can be. He has succeeded. He has made plain to the plain man the plain meaning of Scripture, and he has done it with a wealth of illustrations which cannot fail to make the whole story interesting to the highest degree.

Norman H. Snaith

TRINITY COLLEGE, GLASGOW

In the same comely format as the 'Souvenir of the Union of 1929,' by Principal Macgregor, Messrs. Collins now publish for the Trinity College Union a volume marking the centenary of the College—*Trinity College, Glasgow, 1856–1956* (10s. net), admirably written and compiled by the Rev. Stewart Mechie and enriched by a valuable account of the library by the Rev. James Mackintosh. It will be perused with pride and keen interest by past and present members and friends of Trinity College. Mr. Mechie's accurate and discriminating estimates of personalities of bygone times are remarkably felicitous, and the librarian writes with charming enthusiasm about the vast mass of material in his care.

In the course of the narrative about the Higher Criticism heresy cases a common opinion might have been mentioned that the ill-informed prejudice against the College thus created in various quarters explains the drying up in the last quarter of last century of the large flow of liberality that had marked its founding. Glasgow magnates, who were sustaining with lavish generosity enterprises like the Livingstonia Mission, Quarrier's Homes, the Y.M.C.A. and the Christian Institute, did not open their purse strings for the benefit of the College.

At the place where Mr. Mechie agrees with a widely held judgment that in the early years of this century the College reached a memorable zenith of prestige and influence it might have been relevant to add that in these years Liberalism was having its great political triumph, the 'nonconformist conscience' was a power in England and the Free Churches there at the height of their influence, and the publication of *The British*

Weekly, edited by Robertson Nicoll was eagerly awaited every Thursday by the religious public throughout the English-speaking world and was a weighty force in forming and guiding opinion on moral and theological issues.

During these years Nicoll was in close correspondence with Denney who wrote for him both signed and unsigned leaders. Orr and G. A. Smith were constantly contributing to its columns. So that it is true to say that much of the theological and moral thunder that reverberated across the world had its source in what was then Glasgow United Free Church College.

R. W. Stewart

By this time the Rev. J. B. Phillips' translations of the New Testament need no commendation. *The Young Church in Action* (Bles ; 10s. 6d. net) is his translation of the Book of Acts. It is enriched with a good introduction, a series of excellent maps, and an after-section in which Peter's Sermon on the Day of Pentecost, Stephen's Sermon, Paul's Sermon on Mars' Hill, and Paul's Speech before Agrippa are expanded into an imaginary reconstruction of the full Sermon, the notes of which Luke gives to us. These reconstructions have already been broadcast. There is no doubt that in this new translation the thrill of the story of the miraculous expansion of the Church lives again.

Youth at Leisure (Church of Scotland Youth Committee ; 1s. 6d. net) is a 'Report by a Special Commission to the Youth Committee of the Church of Scotland.' It arose from an instruction of the General Assembly to the Youth Committee 'to ascertain the facts regarding the conditions and practices affecting the mental outlook and moral character of young people in industrial, commercial, professional and social life.' The results are based on inquiries among three hundred and ninety-two young people, of whom two hundred and thirty-eight were males and a hundred and fifty-four females. Three hundred and sixty-one stated their occupation, of whom 39·1 per cent. worked in industry, mainly in shipbuilding, 17·1 per cent. in offices, 4·2 per cent. in the building trades, 3·9 in shops, 30·2 in the professional or semi-professional categories, and 5 per cent. in miscellaneous occupations, for example, tram-drivers, porters, farm-workers and at home. It will be seen that the inquiry was upon a rather narrower front than it might have been. The inquiry dealt with Leisure Pursuits, Church Membership and Attendance, Opinions and Attitudes, in which is included attitudes to sex relationships, and attitudes to the Church and God. The statistical tables are of very great interest and value. It is of interest and of significance to see *why* young people chose their jobs. One hundred and eighty-seven chose them for interest in their work ; eighty-nine for good wages or prospects ; twelve because of their parents' wishes. A sheet-iron worker said : 'I just got stuck somehow.' A clerkess-typist said : 'It's clean.' An engineering student said : 'Interest, plus the fact that doing my job can be a service to God as well as to man.' An apprentice C.A. said : 'It provides an opportunity to see as many people as possible.' This is a social document of very considerable value.

In *The Ark at the End of the Garden* (Epworth Press ; 5s. net) Miss Rita Snowden tells thirty-one 'Children's Stories for Church and Home,' and they are all true and all fresh and all vivid. Take as an example 'Johnny Stiffneck,' quoted in 'Virginibus Puerisque' this month.

Nor does Miss Snowden forget those grown-ups who agree with Charles Laughton that 'the most beautiful thing in the world is a sea of faces listening to a story.' In her first chapter she gives all the rules which together make up the art of the story-teller.

The Bible Doctrine of Grace, by the Rev. C. Ryder Smith, D.D. (Epworth Press ; 22s. 6d. net), can only be described as a massive work. Its study of words and the history of words is a monument of scholarly labour. Its main sections deal with The Old Testament Antecedents ; From Hebrew into Greek ; The New Testament Doctrine of Grace ; Trial, Temptation and Discipline ; The Co-existence of Grace and Sin ; The Doctrine of Election ; The Fellowship of God with Man in Christ. This is a book to which it is impossible to do justice in a review. In all its two hundred and twenty-three closely printed pages there is hardly a superfluous word. This is not a book to read and to put aside. It is a book to buy and constantly to consult. It is a book to which preachers will turn for their raw material, and to which scholars will go, and which they will use as a quarry for their own researches.

We have only one fault to find with the printing of the book. The distinction between *epsilon* and *eta*, and between *omicron* and *omega* is quite erratic and unpredictable. It would be far better if *eta* was always transliterated as *ē* and omega as *ō*. The haphazardness of the transliteration is a fault which can easily be remedied in the succeeding editions which will surely become necessary.

The Psalms in New Light (Epworth Press ; 5s. net) is a small volume of a hundred and fifteen pages written by the Rev. W. E. Farndale, D.D., to help ordinary people to look at the Psalms in the new light that has increasingly shone on them

during the present century. The ' new light ' consists of Gunkel's classification, the excavations at Ugarit, ideas of sacral kingship, the use of the Psalms in the Temple ritual, and so forth. The book is well written with a freshness of illustration —there is a notable comparison of David and Alfred the Great. Such Psalms as 51 and 84 are dealt with in detail. The concluding twenty pages show how Jesus used the Psalms, superseding some, fulfilling some and transforming others into yet greater truths. The author has been busy with affairs all his life—Methodist District Chairman for twenty years, President of the Methodist Church, Moderator of the Free Church Federal Council—but all the time he has kept up his reading. Now in his semi-retirement (he lectures at Cliff College, near Sheffield) he has produced a book designed to help the ordinary Bible reader, and excellently well accomplishing its purpose.

The Parish Comes Alive, by Canon E. W. Southcott, Vicar of St. Wilfrid's Church, Halton, Leeds (Mowbray ; 10s. 6d. net), tells how an Anglican clergyman over a period of twelve years pursued successful experiments to find how the Church can best fulfil its vocation in a modern community. It is a fascinating story of how the parish meeting led to the house church, the house Communion, the house service, the house Sunday School and the house Confirmation class. The setting is Anglican, but it will be surprising if readers of other traditions, too, do not find themselves challenged and encouraged to be willing to be led along new lines like these, which are perhaps in fact very old.

It is a pleasure to handle a book like *The Kirk in the Canongate*, by the Rev. Ronald Selby Wright, D.D. (Oliver and Boyd ; 8s. 6d. net). The story is well told ; paper and printing are good ; there are twenty-four excellent photographic plates, and appendices, bibliography, index and plans add to the value, while the price is surprisingly low. The story of this historic parish church is a story closely intertwined with the history of Holyroodhouse and Edinburgh Castle, indeed of Scotland. The minister of the Canongate is to be thanked for a book which not only makes interesting reading, but provides, through quotations from the records of the church, valuable sidelights on the changing life of the times down to the present day.

There is an error in a date on p. 81, and adviser is more than once mis-spelt.

The contributors to *My Way of Preaching* (Pickering and Inglis ; 12s. 6d. net) are fourteen representative British preachers, beginning with G. W. Bromiley and ending with W. E. Sangster, W. Graham Scroggie, R. Leonard Small and Leslie Tizard. Each contributes a sermon and also a chapter on sermon preparation.

On the question of preachers' aids Principal C. S. Duthie gives his procedure. ' I take a good look at my text in the original language and at its setting. Before looking at any commentary I allow my mind to play on the words and the ideas they suggest. Truths struck out from this first grappling with Scripture often carry great conviction with them. Then I consult the preacher's aids—Bible dictionary, commentary, article, perhaps even a printed sermon on the same topic ! '

Are courses of sermons advisable ? The minister of St. Cuthbert's Parish Church in Edinburgh, R. Leonard Small, believes they are. One of his reasons is ' You are enabled to preach with greater freedom on " difficult " topics.'

Whatever the procedure has been in the preparation the quality of the sermons in this volume is high (one sermon, slightly shortened, is quoted in The Christian Year section).

The familiar word partner, the legal implications of which may be complicated, took on a deeply emotional sense in tales by Bret Harte and others about the infinite loyalty of hard-bitten prospectors to their comrades in the Wild West. In *Partnership* (S.C.M. ; 8s. 6d. net) Dr. Max Warren takes this word to suggest the relation that ought to obtain among men in family and industry and politics, and among nations and churches and races in the modern world ; and he would even, though with caution, use the idea in connexion with relations within the Divine Trinity.

Taking partnership to mean involvement in a common enterprise with the acceptance of responsibility for one's own activity in it and of liability for the acts of other members, and adding Tillich's description of love as involving listening, giving and forgiving, the book proceeds on the belief that ' partnership ' may be a key-word containing ideas that point to precise and practical approaches to problems of government and industry, of church life and the ecumenical movement, of missionary enterprise and of the multi-racial state.

The writer has much that is profoundly true to say, and he uses all the modern catchwords like commitment, involvement, communication, insights, tensions, corporate and costly. There are many striking references such as those to Adlai Stevenson, and to the effect of a purely African revival movement in preventing bitterness in the political struggle in East Africa. The reader will find in this volume a fine effort to show the bearing of profound and idealistic theory on the concrete problems of everyday practice.

Christianity according to I Peter[1]

By Professor W. C. van Unnik, Theol.D., The University of Utrecht

The theme of this paper: 'Christianity according to I Peter,' may sound familiar to many of you. Its wording is not very original. A generation ago, in 1927, Dr. Anderson Scott published his fine book on *Christianity according to St. Paul*, and during the War Dr. Howard offered the ripe fruit of his penetrating and spiritual scholarship in his *Christianity according to St. John*. So far a companion volume under the title *Christianity according to St. Peter* has not appeared. But a very notable contribution to the understanding of this Epistle was made in this country ten years ago by the Dean of Winchester, Dr. Selwyn, in his great commentary. This modest effort is of course not worthy to be compared with these important books. At the utmost it can give a short sketch of what the writer dreams about such a book. The title being modelled after these works, and therefore not original, may sound somewhat pretentious. It is meant however as a grain of incense to British scholarship in the field of the New Testament which they represent so worthily—a token of thanksgiving to men from different churches, yet one in their devotion to the exposition of the Scriptures.

Perhaps this paper may draw attention to a gap, for it is a pity that such a book on I Peter has not been written. Even Professor Cullmann's great book *Peter, Disciple, Apostle and Martyr* deals more with the man Peter than with the Epistle. Luther, who had such a fine sense of religious values, ranked this letter together with the writings of St. Paul and St. John, and called it one of the noblest books of the New Testament, 'a powerful, rich epistle though it is short.' It is true that there are a number of traps waiting here, especially the question whether the Apostle Peter was its author or not, on which scholars are still divided. But apart from this the letter itself is a great witness to Christ and has always appealed to Christian hearts and minds. It would be worth while to show its particular lines within the common Christian pattern.

For a fair appreciation of the character of Christianity according to this Epistle it is necessary to have the historical situation clearly in mind. In general a letter is so closely connected with a specific situation that it is largely determined thereby. But is I Peter really a letter? In its outward appearance it is. Its inscription closely resembles that of the Pauline epistles and has adopted the usual formulas of antiquity with a certain Christian stamp: 'Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia. . . . Grace to you and peace be multiplied' (1^{1-2}). It ends with salutations and the ordinary: 'Peace be unto you all that are in Christ' (5^{14}). If this is accepted, one generally holds that the writer had in view the Christian Church of his time as a whole, taking the 'dispersion' as a designation of the Christians who live scattered throughout the world as in a foreign country, while having their homeland in heaven. Because I Peter has been incorporated in the canon among the 'Catholic epistles,' this may seem plausible, but the explicit enumeration of certain parts of Asia Minor speaks against such a spiritualization as does the reference to the brotherhood in the rest of the world (5^{9}); it is not a general letter, but sent to particular churches. However, there is a growing tendency among scholars to deny this epistolary character and to consider this writing as a baptismal sermon. According to this view, set forth with great clarity in the German commentary of Windisch-Preisker and defended in this country by the late Canon Streeter, the form of the letter must be stripped off as a later addition; the body of the Epistle is a combination of two pieces, the break being at 4^{12}; in the former part persecutions are spoken of as possible, in the latter section they are a given reality. In the former part we have a sermon at a baptismal ceremony showing the new life which the Christian has received; in the latter we have a more general admonition to steadfastness in time of persecution. Quite recently the Lady Margaret Professor of Divinity at Oxford, Dr. F. L. Cross, has reinforced this theory by new arguments, drawn chiefly from his intimate knowledge of patristic literature and liturgy, in his little book *I Peter, a Paschal Liturgy*. Though Dr. Cross gallantly invites his readers to tear his work to pieces, it is not my intention to do so now. Sufficient be it for the moment to say that his arguments have not convinced me. The use of the Greek verb $\pi\acute{\alpha}\sigma\chi\omega$ = *to suffer* is so closely linked up with current facts that it never suggests a word-play with $\pi\acute{\alpha}\sigma\chi\alpha$ = Easter. The expression, mentioning baptism in 3^{21}, cannot be pressed, the

[1] A lecture delivered for the Institute of Christian Education under the auspices of 'The Montgomery Lectureship Trust' in Leeds, Manchester, Birmingham, Bristol, and London, in January and February 1956.

word 'now' being here used as a counterpart to the Flood of old. Many expressions which Dr. Cross connects with baptism have a far more general meaning; and when he speaks of the slaves, women, and men, as the three classes of people present at that particular baptism he overlooks the formal structure of the whole submission passage, in which these classes are mentioned, the scheme being not particularly baptismal.

There is in my opinion no reason to divide the writing into two parts because the way in which sufferings are spoken of in 4^{12ff} is not different from that in the beginning. The author there starts with a new topic, namely that sufferings are not an abnormal experience for Christians, a topic which formed also part of the instruction. As far as I can see no cogent arguments for denying the epistolary character of this letter have been advanced. Its adherents are compelled to critical operations which are not based on the text, and ought to give reasons why a sermon was turned into a letter at a later stage and why these particular names at the beginning are mentioned; but that has never been done.

After a careful survey of various solutions which have been proposed, Moffatt, in his well-known *Introduction* declared, 'Any theory of the writing thus turns out to involve a fairly speculative reconstruction of the historical data requisite for its setting.' It is true that our historical knowledge is not so extensive as we could wish, or sufficient to enable us to define the situation exactly. But the Epistle gives sufficient data to make it fairly clear. The great difficulty is that one has often looked in a wrong direction, trying to link up the sufferings which are so often referred to with a persecution by State authorities. But this connexion turned out to be impossible. Such a view cannot be reconciled with the way in which the Christians are called to submission under those authorities, and the well-known persecutions of Nero, Domitian, and Trajan were not world-wide, as is supposed in I Peter. If we look into the matter it is clear that the author does not speak of regular persecutions, but of *sufferings* which come from ill-tempered neighbours. Christians are slandered by their neighbours because they do not share in the same way of living: 'wherein they think it strange that ye run not with them into the same excess of riot, speaking evil of you' (4^4). They are reproached for the name of Christ and looked upon as evil-doers, because they keep aloof from paganism and have meetings of their own. If we see what Acts tells us about St. Paul's experiences in several places, if we see what even in the present time happens when Christians form a small minority which follows a different way of life, we find a sufficient explanation for these sentences. There is no indication whatever that the authorities were involved in it. But are we not completely at a loss in rejecting this persecution theory? I do not think so. The Epistle itself offers a sufficient number of indications.

Can we get a clear picture of the situation in which the first readers lived and in which the author sees them? For a proper understanding of the letter's message it is highly important, and more helpful than the identification of the author himself. For even if, as I believe, St. Peter was the inspiring mind behind this Epistle, this fact would not help us very much to a better insight, because we do not know Peter's ideas sufficiently well. Besides that, a letter which conveys a message to a certain, well-defined group of people is most strongly concerned with the present condition of the future readers as it actually is, or as the writer thinks it is.

Though we have rejected the idea that this letter is a baptismal sermon, it will be wise to see that there is a kernel of truth in it. The readers have passed over from one stage to another. These former pagans who lived according to the desire of the Gentiles have become Christians: 'for ye were going astray like sheep; but are now returned unto the Shepherd and overseer of your souls' (2^{25}); they were in time past, the writer says, with a reference to the prophecy of Hosea, no people, but now they are the people of God (2^{10}). The nation to which they belong through the deliverance by the blood of Christ ($1^{18.19}$) is characterized with epithets, applied in the Old Testament to Israel: 'an elect race, a royal priesthood, a holy nation, a people for God's own possession.' This is a quotation from Ex 19^6; that group of Israelites which had been delivered out of Egypt and with which the Lord was going to make His covenant was so called. This designation expresses the status of the Lord's chosen people.

In this connexion it is important to pay attention to the wording of the address. In addition to the words quoted before it is said: 'elect sojourners, according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ' (1^2). The sequence of this trinitarian formula is striking and unique in early Christian literature: because the Spirit is mentioned first and Jesus Christ at the end; one would have expected the reverse order. But if we take the 'sprinkling of the blood' as a reference to Ex 24 and are led by this clue, it is obvious that it all follows the way in which the Lord made Israel His own people at Mount Sinai: this was election by God's preference (a better translation than 'foreknowledge'); the people had to sanctify themselves (Ex 19) and were

prompted to obedience and sprinkled with the blood of the covenant (Ex 24). Peter says that what happened to the chosen people of old has also been done unto his readers, but within the Christian dispensation.

This idea is not so peculiar. It was said by the rabbis that the proselytes entered into Israel in the same way in which the ancient Israel had been admitted into the covenant. Now it is very interesting to see that in a number of places this Epistle uses expressions which are closely parallel to those used in connexion with the proselytes among the Jews. One of the most striking is that in which the writer speaks about the work of Christ 'who suffered to bring us to God'; this expression may seem somewhat pale to us, but when we notice that 'to bring' (*προσάγω*) is a translation of the Hebrew word הִקְרִיב it appears to be a technical term for 'to make proselytes,' members of the chosen people, those who are not so by birth. In rabbinic terminology they were also styled 'new born children' (cf. 2^2). Philo of Alexandria says that they have come out of the darkness of paganism to the radiant light (cf. 2^9). Further examples may be passed by for the moment.

This incorporation into God's people has been brought about by the work of Christ. They have been redeemed from the slavery of sin and the doom under which the pagans lay, not with corruptible offerings or with money, but with the precious blood of the Lamb Christ. Here we find a parallel with the proselyte offering which was the final act of initiation, without which it was not effective. Now in contrast with the former doom they are sure of the coming salvation (1^5). The Apostle assures his readers that they really belong to the chosen people. It may be that he is thinking here of the so-called 'God-fearers,' men like Cornelius and others who are often mentioned in Acts. They formed a group of people on the fringe of the synagogues; pagan men and women who had become interested in Judaism, especially in its monotheism. According to rabbinical teaching they could not be counted as members of the chosen people unless they became full proselytes and accepted the Jewish Law with all its requirements. Among these people the Christian mission made a good many converts, as we are told in Acts. The sacrifice of Christ had given them the full entrance to God, because He had brought atonement.

They may live in full confidence, because 'he that believeth on him [Christ, the corner stone], shall not be put to shame.' Peter, however, does not preach to prospective converts, but to Christians who had passed from pagan life to the full communion with God. The work of Christ 'whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly' is the basis of their new existence; it has been preached as a word of good tidings which abideth for ever. It was not make-belief, but reality.

But notwithstanding all that, they are now in trouble. Because they did not fashion themselves according to their former lusts in the time of their ignorance (cf. 1^{14}), they are reviled, considered as joy-killers and evil-doers; instead of receiving the glory of God they have to suffer in various ways. This puts their faith on trial. 'Ye have been put to grief in manifold temptations.' It is hard to battle against the stream, especially in an environment where the 'manner of life handed down from the fathers,' from which they have been redeemed, was holy, like *adat* in the East. Our missionary practice can give numerous illustrations of this hardship, or even the situation of our Protestant brethren in Spain, or even closer to us the difficulties of a young Christian who has to live in a fully secularized group. Then the foundation must be solid and the ultimate vision of God clear and the eyes must be eyes of faith, lest the faith be lost, bartered for a quiet life in conformity with the community.

Though they are sojourners of the Dispersion they surely belong to the people of God; though their faith is put on trial they must endure because they belong to that holy nation which expects the great inheritance. In this way the situation is quite clear and we understand the closing words of the Epistle: 'I have written unto you briefly, exhorting, and testifying that this is the true grace of God, in which ye must take a firm stand' (5^{12}). It is an exhortation based upon the witness about Christ which shows itself also in the shaping of the various passages of this letter. It is not a possible danger, which a preacher mentions just as a possibility, but the whole situation itself is beset with dangers.

And yet the disciples of Christ live therein. What should be their way of life? In putting this question we use one of the keynotes of this Epistle. Christianity according to I Peter is not a certain set of ideas, but *ἀναστροφή = a way of life*, a new life as 'children of obedience,' 'that we, having died unto sins, might live unto righteousness' (2^{24}). This faith which brought them out of ignorance to the knowledge of the true God has a definite impact on their behaviour. This change from darkness into light means a change of life.

The Epistle constantly shows this double character: (1) this new faith implies a new attitude; (2) the new life finds its strength in this new relation with God. It is a constant dialectical

process between dogmatics and ethics. This forms, I think, its beauty and attractiveness. The creed is not mere theory or a number of abstract theses about the supernatural, but is of existential importance. Ethics are not prescribed according to men's nature or choice, but with a constant orientation on the heart of the Christian message. This letter is not a call to repentance to outsiders or a theoretical discussion of certain points in Christianity—one misses, for example, a word about the Old Testament law—but deals with the concrete situation in which not heresies were threatening, but the Christian life in its totality was in danger. This double way of coping with the questions may be illustrated with these verses : 'And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear' (1[17]) ; 'love one another from the heart fervently : having been begotten again' (1[22b-23]).

This new life, regenerated by the abiding word of God, is still to be lived in this unchanged world, where the 'adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour,' where men live according to their own lusts and not according to the will of God, where Christian slaves suffer the hardships of their social condition and Christian wives are married to those who are disobedient to the Word. It is a life full of anxieties, reviling, and sufferings for the name of Christ. Their faith is tested as by fire. In spite of all these difficulties, however, the author's outlook is not a gloomy one. There is a note of joy ringing from one end to the other. This time of suffering is a limited one, 'though now for a little while, if need be, ye have been put to grief' (1[6]) God has called them unto His eternal glory in Christ 'after that ye have suffered a little while' (5[10]). Then will come the fulfilment of their hope which God has given them. The resurrection of Christ from the dead is an example for the Christians to die unto sin and to come to the new life ; an example also of glory after suffering. But it is not only that : it is also the firm ground ; it opened the way 'unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.' The life on earth is compared with that of a colony ; the Christians as citizens of the city of God live here as strangers and sojourners.

Here we find a totally different attitude from that of the leading moral philosophy of the time, Stoicism. There the wise man knows amidst the sufferings of the world that there is an ultimate escape, the open harbour, death. Life rests ultimately in his own hands. Here it is committed to the faithful Creator (4[19]). In Stoicism we miss the tone of expectation and joy, because man is left alone. There he is generated as a citizen of this world by nature ; in I Peter he is regenerated to citizenship of a new world by the Word of God.

Christian life stands in the tension of eschatological expectation 'between the times.' 'The end of all things is at hand.' That is the time of God's visitation, of His judgment (2[12]). Therefore the Christians must be sober and watchful (5[8]), do away with everything that is against the will of God, and live a seemly life. It is well summed up in 3[8] 'be ye all likeminded, compassionate, loving as brethren, tenderhearted, humble-minded : not rendering evil for evil, or reviling for reviling ; but contrariwise blessing.' They are called to put away all wickedness and guile, and must offer spiritual sacrifices to God, their prayers and lives—love the brethren and do well to all men.

This will of God is revealed in the Scriptures of the Old Testament. The rule of holiness is set by the Law ; the work of Christ is described with reference to the sacrifices of the Law and with the words of the prophet Isaiah. Sarah is an example for Christian women and words from Psalms and Proverbs are applied to Christian behaviour. But what the prophets foretold about the salvation has come because at *the end of the times* Christ was manifested for the sake of the believers. He is the great example of a life fully committed to God, going through suffering into glory. Many words of this Epistle remind us of what the Lord Jesus had said, for example, 2[12], 'that . . . they may by your good works . . . glorify God in the day of visitation' recalls Mt 5[16] 'let your light shine before men, that they may see your good works, and glorify your Father which is in heaven' ; I P 5[6] about humbleness resembles Lk 14[11], 'every one that exalteth himself shall be humbled ; and he that humbleth himself shall be exalted.' In this last case it is interesting to see that no reference is made to a word of Jesus but that the Old Testament is quoted. The Lord showed in His sufferings how the Christians have to endure : 'who did no sin, neither was guile found in his mouth ; who, when he was reviled, reviled not again . . . but committed himself to him that judgeth righteously.'

The Christian people are called to show forth the excellencies of God, who called them out of darkness into His marvellous light. This leads to a further line of thought. The new life is a life of 'good actions.' The Christians stand in the world and are not called to leave it. There is a boundary which the holy ones are not allowed to pass, but there is no asceticism preached here. An analysis of this term 'good works' shows that it is not a selection of particular mannerisms, but

a manner of life according to the highest standards of human behaviour. As such it can be recognized by non-Christians. It gets its stamp from the fear of God and even implies a humble submission which is contrary to the Greek conception (where humility is always a vice) but in accordance with the Old Testament. Through these ' good works ' they are in line with God's commands and will be honoured by the authorities, because they will not be in conflict with the laws. Thereby they will stop the mouth of their revilers and even win them for Christ. They must have a good conscience and always be ready to give an answer to them who ask them reasons concerning their hope. Suffering may be the consequence of their faith, but that is according to the will of God and not because of any unrighteous deed. The judgment of God is coming, in which the righteous will be scarcely saved, and where will the sinner be then ?

This Christianity according to I Peter stands in the tension between this world and the Kingdom of God, in the freedom and light Christ has brought, suffering and rejoicing, doing well towards brethren and the outside world as a reflection of the excellencies of their God. It is a Christian faith, in trials steadfast and in trouble full of living hope, because it rests in the work of the eternal God : Father, Son, and Holy Ghost.

So the Apostle wrote long ago and to a Christian community which lived under completely different circumstances from our own. It may be that this message will be better understood in parts of the world where Biblical Christianity makes man an outcast. But only there ? Life for us, it is true, has become far more complicated : Christian men and women are called to decisions which were unheard of in New Testament times. But it is also true what a minister of my church wrote recently : modern men and women live under the slavery of laws which do not leave them a place to be Christian. In many ways that is so. It seems to me that in these conditions the message of this letter gets a new meaning. The same principle which St. Peter laid down for his brethren and sisters in Christ, to the community of his days, still holds good. In this secularized world the Christian faith, our loyalty to Christ, who came ' to bring us to God,' in its simplest form is at stake. Are we delivered from vain traditions and outward appearance ? Is the preaching of the coming Kingdom of God a bright reality, because we are set free by Christ ? Do our silent deeds bear witness that Christ is our example ? Do we rejoice in the hope and give reasons for it ? Is there that brotherly love among Christians ? Every passage of this practical letter puts before us a question which calls for an answer from every reader, a personal and a collective answer. And it is amazingly clear in relating the work of Christ to the changing conditions of men.

Recent Foreign Theology

Augustinian Studies. In November, 1954, the sixteen hundredth anniversary of the birth of St. Augustine took place, and in celebration of this event a volume of studies bearing on the life and work of Augustine has been published.[1] The first essay, by H. Rondet, which gives its title to the volume, traces the spiritual pilgrimage of Augustine. This is followed by translated extracts from the biography of Augustine by Possidius. The second essay is by C. Morel, and it treats of the life of prayer as reflected in Augustine's correspondence, with his letter to Proba as an example of that correspondence. The third essay, again by Rondet, deals with riches and poverty in the preaching of the Saint, with a sermon on the love of riches as an example. The fourth essay, by M. Jourjon, examines his views on the bishop and his people, with two sermons preached on the anniversary of his episcopal ordination in illustration. The fifth essay is on liberty and grace in the Augustinian theology, with extracts from his commentary on the Fourth Gospel in illustration. The final essay is by J. Lebreton, and it deals with Augustine in Africa in the time of the Vandal invasion. Fifty pages of notes conclude the volume. The whole well fulfils its purpose of offering to the general reader an Introduction to the life and work of one who profoundly influenced the subsequent history of the Church.

[1] *Saint Augustin parmi nous* [1954]. Editions Xavier Mappus, Le Puy and Paris ; Fr. 900.

Kingship in the Old Testament. Professor Widengren, of Uppsala, has published the Franz Delitzsch Lectures which he delivered in Münster in 1952, dealing with *Sacral Kingship in the Old Testament and in Judaism.*[2] These form an important contribution to current discussions on this much disputed subject. The author first gathers evidence from the Old Testament which points to the adoption of Canaanite customs in Israel, and then examines the evidence which shows that the king played a part in the cultus, which was gradually

[2] *Sakrales Königtum im Alten Testament und im Judentum* [1955]. Kohlhammer, Stuttgart ; DM. 10.80.

opposed by the priests, and in post-exilic days wholly transferred to the High Priest. Passages from the inter-testamental literature and from the Samaritan liturgy are drawn on for late memories of older practices, and brought into relation with Biblical passages, particularly in treating of the autumn festival, and the evidence of the Psalms is especially used in connexion with the enthronement ceremonies. There is a short appendix on 2 S 7, and a longer one on the Israelite New Year Festival. The notes, containing abundant documentation, and showing full knowledge of all recent literature in this field, are collected at the end of the book. The author is one of the doughtiest exponents of ' patternism,' whose strength lies in his moderation. He is here concerned mainly with the material preserved in the Old Testament itself, and the reviewer, who has often expressed doubts about the extremer forms of 'patternism,' commends this study as one of high value. The excessive reading into Israelite practice that of her neighbours has sometimes provoked an over-zealous reaction in the interests of the uniqueness of the religion of the Old Testament, but a religion is to be judged by its spirit rather than by its forms, and the borrowing of forms does not mean the equation of religions. It is with the forms that the present volume is concerned.

Muhammad and Patternism. Simultaneously with the foregoing work Professor Widengren, who has already issued several studies under the title of ' King and Saviour,' has published No. 5 of the series (the work planned to appear as the first has never appeared, but has been replaced in part by *Sakrales Königtum*). This fifth study is devoted to the significance of the term *rasūl Allāh*, as applied to Muhammad, and the legend of his ascent to heaven to receive the sacred Book.[1] Professor Widengren argues that the Bible had not been translated into the Arabic before the time of Muhammad, and therefore he had to give his followers a divine book to match the Jews and Christians. In the creation of the legend of the prophet's ascent to heaven, or *mi'rāǧ*, he finds elements and motifs which can be traced far back, and spread widely, and which tie up closely with the myth and ritual pattern of the ancient Near East. As in all of Widengren's studies very wide learning is shown, and Persian, Jewish, and Christian literature, in a variety of languages, is drawn on for evidence and illustration. He concludes his study by saying ' The ascent into heaven is depicted in the same colours as some thousands of years before. The ancient pattern of the heavenly enthronement is preserved in the *mi'rāǧ* literature of the Muslims. The ascending Apostle of God is, just like once the Mesopotamian king, given in heaven the communion of the drink and food of Life, invested with the regalia, offered a seat on God's own throne, and proclaimed the Elect of God. Actually he is still the Son of God.' The issue of ' patternism ' continues to be hotly debated, and Professor Widengren is a very formidable protagonist, who carries the battle into wider fields than most, so that his book will be read with interest for its relevance to the patternist issue, as well as for its study of Islamic legend.

[1] *Muhammad, the Apostle of God, and his Ascension* (*King and Saviour*, v.) [1955]. Lundequistska, Uppsala, and Harrassowitz, Wiesbaden ; Kr. 24.

Dutch Commentary on the Bible. Another part of the Dutch Protestant one volume Commentary on the Bible, edited by the late J. A. vor der Hake, and written by a number of well-known Biblical scholars, including Böhl, Edelkoort, Gemser, Obbink, van Unnik, Vriezen and de Zwaan, has appeared.[2] This part has the conclusion of the commentary on Luke, and the Introduction to the Fourth Gospel and commentary on Jn 1–18. On the Fourth Gospel the view is taken that it was based on the work of the Apostle John, written originally in Aramaic after his migration to Ephesus, and translated into Greek before A.D. 98. He is differentiated from the Ephesian elder John, and the latter is thought to have translated the work into Greek and added the last chapter. To him also the Second and Third Epistles of John are attributed.

The Book of Job. An ultra-conservative study of the meaning and structure of the Book of Job comes from the pen of H. Möller.[3] The author is well acquainted with the literature of the subject, and sets out to combat every variety of view that finds any secondary elements in the Book, or that seeks to rearrange the third cycle of speeches. In his claim that Prologue, Dialogue, and Epilogue form a single whole, coming from a single writer, he is in the company of a number of good critical scholars, though others take a different view here. But in his claim that the Elihu speeches, the Wisdom chapter (28) and the second divine speech, are original to the Book he parts company from the substantial majority of modern scholars, and it is doubtful if he will win any converts from them.

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[2] *Commentaar op de Heilige Schrift*, Afl. 16 [1955]. Paris, Amsterdam.

[3] *Sinn und Aufbau des Buches Hiob* [1955]. Evangelische Verlagsanstalt, Berlin ; DM. 4.20.

In the Study

Virginibus Puerisque

The Shepherds and the Angels

By the Reverend James Wright, M.A.,
Boat of Garten

Many of you will be going to the Pantomime this Christmas. You will go to see fairies with wings and Fairy Queens with wands and no doubt you will see them. The shepherds of Bethlehem on the first Christmas Eve saw something far more wonderful than fairies on the stage; they saw and heard real angels from heaven, but they did not go out to see them. They went to the fields just to do their job—to look after the sheep. They were not looking for angels at all—but peering through the dark to see if a wolf had slipped out from the brushwood to snatch one of their sheep. They were not listening for angels but for the bleat of a lamb which had been seized by a robber. They were doing what they ought to do and if they hadn't there would have been no angels for them. Maybe there was a lazy, selfish shepherd among them and he stole away and curled up under a bush and went to sleep and left the others to do all the work. There would be no angels for him, not even in his dreams.

I'm afraid I can't tell you how to meet with angels not having yet met any myself (I mean heavenly angels with wings, though I have often met human angels with kind hearts and kind hands, and I hope you have too). But I can tell you how you will meet happiness along the road. That will come to you, as the vision of angels came to the shepherds of Bethlehem, when you are doing your duty and especially when you are doing what Jesus said was your duty—loving and serving other people. It isn't those who go out to find happiness who find it—they miss it. Those who are all out for a good time for themselves have a very miserable, discontented time, but those who try to give others a good time discover that they themselves are made joyful.

You try it and see. Maybe there is a blind boy or a crippled girl near you. Invite them to your Christmas party and play not just your favourite games but those the blind boy and the crippled girl can take part in and you will discover that makes a particularly happy Christmas party for you. And if you go on doing that kind of thing you'll discover that you have run into a very happy New Year.

Blessing—and Cursing!

By the Reverend John R. Gray, V.R.D., B.D.,
Glasgow

'Out of the same mouth proceedeth blessing and cursing. Therewith bless we God, . . . and therewith curse we men.'—Ja $3^{10.9}$.

I'm holding something in my hand, boys and girls, so that you cannot see it. It is a very wonderful thing, but you all have one like it at home.

You can get heat out of it which could burn you very badly and at the same time you can get cold out of it able to turn water into ice. You can get dirt out of it, horrid, black, nasty dirt and at the same time cleanliness out of it, pure and white. You can get pictures out of it—pictures of almost everything under the sun—and music out of it and light and even sermons. Now, what is it? Have you guessed? It is an electric plug with lots of holes in it—a multiplug, I think it is called. At one and the same time you can plug in a vacuum cleaner and a washing-machine. The one gives you dirt and the other clean, white clothes. You can plug in at the same point a refrigerator to get ice and a fire to get heat. You can plug in a lamp and a radio and a television set. Indeed, if you have all these things and a big, powerful plug, you can have all of them together—the vacuum cleaner and the washing-machine, the refrigerator and the fire, the wireless and the television—all from the same plug—but for goodness sake don't blame me if the fuses blow. Ah, yes, it is a wonderful thing, an electric plug.

But it is far less wonderful than something else which is in your house. Can you guess what that is—a boy or a girl. There is hardly anything a boy or a girl can't do if they really try. But, like the electric plug and every other wonderful thing, a boy or a girl can be wonderfully good—and wonderfully bad. What worried St. James in particular was that such opposite and contradictory words could come out of the very same mouth. The same lips can pray to God and say mean and untrue things about men.

Out of the same mouth comes blessing and cursing. With it we bless God and with it we curse men.

How can we be sure to be *always* the best that we can be? How can we be sure that all our gifts and talents will *always* be used for the highest purposes? There's only one way. Put them and

put yourselves into the hands of Christ and your life will be a consistent thing—a thing of beauty, of truth and kindness and of usefulness to God and man.

Johnny Stiffneck (Deuteronomy ix. 13) [1]

Johnny Stiffneck was a giraffe. He stood as high as three men, and he could pick his breakfast off the top of a tree, without any difficulty. He had such a long neck, though it had only seven bones in it.

And there was another thing about Johnny Stiffneck that was awkward. His neck was so stiff. His meals were mostly tender green leaves from the tops of trees; but when he wanted to have a little change, and eat some nice juicy grass, he had the hardest job in the world to get down to it. And the same was true when he wanted to have a drink—it was such a bother, although his neck was so long. He had to stand by the water, with his legs as far apart as they would go, before he could get down to it. The trouble was that he was such a stiff-necked fellow.

Johnny Stiffneck lived in Abyssinia—and was captured. And the day came when he was to be transported to Europe to a fine zoo.

The first problem, of course, was how to get him there. In the end, it was decided to put him in a railway-truck—which seemed a fine, sensible idea—because a railway ran down from the capital, Addis Ababa, to the coast, where he could be put on a ship. But the trouble about it was that on that piece of railway there were a good many tunnels. When Johnny Stiffneck stood up in his truck, his long neck lifted his head much, much higher than the tunnel entrances. And being a stiff-necked fellow, he refused to do anything about it. But it was plain to everybody that unless somebody did something about it he would come to grief. And since no zoo in Europe would want a giraffe with his head knocked off, those responsible for getting him there set to work on an idea of their own.

They fixed a windlass to the front of his truck—a windlass is a winding machine with a handle and a fine strong piece of rope attached—and they fastened the rope to Johnny Stiffneck's head. He didn't like the idea very much, but by winding it carefully and slowly, they managed to get his head down.

Then the train started off. And every time the driver saw a tunnel ahead, he gave three hoots on his engine whistle, and the man in the truck along with Johnny Stiffneck got busy with the windlass. And in this way, they eventually got safely to the coast—and Johnny Stiffneck crossed by boat to Europe, and came safely to his zoo.

[1] This is a true story from Miss Rita Snowden's latest book of talks for children—*The Ark at the End of the Garden*. We have left out Miss Snowden's application. The book is reviewed under the 'Literature' section this month.

The Christian Year

Christmas

God and This World

By the Reverend William Barclay, D.D., Glasgow

'The Word was made flesh, and dwelt among us.'—Jn 1^{14}.

There are certain facts in this world which we cannot understand, but of which we are none the less completely certain. To take a simple example. We may be completely unable to understand why a certain person loves us, or we may be completely unable to understand why a certain person has such an effect upon us; but although we cannot understand it, we would never dream of doubting that love, and we know from unanswerable experience the impact that that person has upon our hearts and lives. It is so with the Incarnation. The Christian may not be able to understand or explain the Incarnation, but for all that he is completely certain that in Jesus of Nazareth God entered into this world and into the life of men. The mode of the Incarnation may be a dark mystery; the fact of the Incarnation is a blazing certainty.

John put it in his own way. He was writing in Ephesus, and he wished especially to catch the interest of the Greeks, and he put it in language which they could understand. The word *logos* in Greek means both *word* and *reason*. The Greeks used it in a very special way. They were impressed by the fact that this is a sensible and coherent universe. So they asked: What keeps the stars in their courses? What makes the sun rise and set? What makes the tides ebb and flow, and the seasons keep their appointed places? What makes an order out of what might have been a chaos? What puts reason into man? Where did man get his power to think, to reason and to know? To all these questions the Greeks gave one answer: that which puts order into the world and reason into man is the Logos of God. It is the Mind of God which has made this world an order and which has made man a thinking person. So John said to these Greeks: All your lives you have been thinking of this Mind of God which is at the back of the

universe and in the very heart of man. In Jesus that Mind has become a person. Look at Jesus and you can see in action the very Mind of God. If in Jesus we see the Mind of God, certain things follow.

1. In the Incarnation we see, as nowhere else, the yearning which is at the heart of God. W. B. Yeats in his autobiography tells how A. E. Russell used to relate what an old Irish beggar said to him : 'God possesses the heavens—but He covets the earth—He covets the earth.' The Incarnation is the ultimate proof of the length to which God's yearning for men would go. God was willing to take even this step to touch the hearts of men to Himself. James Weldon Johnson is one of the great negro poets. He wrote a poem about God like this—

> And God stepped out in space,
> And He looked around and said,
> 'I'm lonely,
> I'll make Me a world.'
>
> Then God walked around,
> And God looked around
> On all that He had made.
> He looked at His sun,
> And He looked at His moon,
> And He looked at His little stars.
> He looked on His world
> With all its living things,
> And God said, 'I'm lonely still.'
>
> Then God sat down,
> On the side of a hill where He could think,
> By a deep, wide river He sat down.
> With His head in His hands,
> God thought and thought,
> Till He thought, 'I'll make Me a man.'

I suppose the theologians and the philosophers would say that we should not talk about God like that ; but the picture is true. God made man for fellowship with Himself. Dare we say it ? God is a person ; no person can be happy in isolation ; every person needs other persons for his satisfaction and happiness ; therefore *God needs men.* Men refused the fellowship and drifted into a distant estrangement ; and the Incarnation is the proof of the terrible yearning in the heart of God for the fellowship of men.

2. There is another way of putting that. The Incarnation is the proof of the ultimate value of man, for the ultimate value of man is that man is a necessity to God. There are those who have their doubts as to the ultimate value of man. Once George Bernard Shaw delivered himself of a typical Shavianism. He was in Court with an offer to go bail for William Gallacher, the Communist, who was charged with sedition. The bail was fixed at £200 and Shaw offered to stand surety. The presiding magistrate asked him : 'Are you worth £200 ?' Shaw answered : 'I would hardly like to say that ; but I've got £200, if that's what you mean.' But the whole meaning of the Incarnation is that man has a value which is not assessable in any human currency. Man's value lies in the two facts that man is necessary to God, and that God was prepared to enter into manhood in order to win man back to Himself.

Here is the tremendous difference between the Old and the New Testaments. It has been pointed out that in the Old Testament the characteristic title of God is *King* ; in the New Testament it is *Father*. The Greeks sometimes had it that man was 'the plaything of the gods.' It is quite true that the Old Testament never goes as far as that, but in the Old Testament there is a certain *arbitrariness* in God. When Galba came to the Roman imperial power he remarked that now 'he could do what he liked and do it to anyone.' The God of the Old Testament can be like that. You remember the words put into God's mouth in the thirty-eighth chapter of Job. Job has protested his innocence. What is God's answer ? 'Where wast thou when I laid the foundations of the earth ? Hast thou commanded the morning since thy days ? Hast thou entered into the springs of the sea ? Have the gates of death been opened unto thee ?' On and on goes this barrage of questions, the whole point of which is : 'What right have you to speak to me ?' That the Gospels can never say. The meaning of the Incarnation is that man has an ultimate value, and that value is neither as the plaything of God, nor the victim of God, nor even the subject of God, but as the necessity of God, the loved one of God, the one without whom God Himself is not complete.

3. And here is the final lesson of the Incarnation. The Incarnation tells us of the terrible responsibility which rests on man. In essence the Incarnation is an appeal ; it is the appeal of the yearning heart of God to the men who mean so much to Him. And an appeal must be accepted—or rejected. And that is to say that the very happiness of God is in the hands of men. W. B. Yeats tells us that Coventry Patmore used to say that we can never really teach another person religious truth ; we can only point out to him a way whereby he may find it for himself. God does not use compulsion, for love cannot use any other compulsion beyond itself. God can only use appeal, and in the Incarnation He makes His great appeal ; and our responsibility is that we can answer or reject the appeal of God.

So at this time of the giving of gifts, gifts which are intended to bring joy to the receiver, it is

within the power of each one of us to bring to God the one gift which will bring joy to Him.

What can I give Him,
Poor as I am?
If I were a shepherd,
I would bring a lamb;
If I were a wise man,
I would do my part;
Yet what I can I give Him—
Give my heart.

SUNDAY AFTER CHRISTMAS DAY

The Message of the Years

BY THE VERY REVEREND GEORGE JOHNSTONE JEFFREY, D.D., GLASGOW

'Days should speak, and multitude of years should teach wisdom.'—Job 32^7.

Looking out on the world of convulsion in which our lot is cast we are constantly being reminded that all pre-War expectations of inevitable and automatic progress are shattered for ever. When we set aside this world canvas however and confine ourselves to the realm of the human heart, the question forces itself on us—'Do we live *and learn* or do we just live?' Is ours the freezing fatalism that condemns us at sixty to be still repeating the follies and sins of youth and mid-life? We refuse to believe it. It is the teaching of Scripture and it is confirmed by experience that something infinitely worthwhile will emerge from the long travail of the years, so that for us, amid much heartbreak and failure, 'cheerfulness is always breaking in.' Our text is a typical expression of this conviction—'Days should speak, and the passing of the years should teach wisdom.'

Speaking as one who was born unmethodical, I can yet lay claim to at least one useful habit that has paid rich dividends. From the first day of my ministry until the present day I have kept a diary. It is merely factual. It is no subjective record of varying moods—what Stevenson called 'a school of posturing.' It is simply a note of every sermon preached, of people visited, of baptisms, weddings and funerals, the plain tale of the common round and the daily task. It extends over a period of nearly fifty years. It is a salutary experience to browse in these pages. It punctures one's self-complacency and brings home the sense of 'the petty done, the undone vast.' Better than that, it is an illuminating commentary on our text. 'Days should speak, and the passing years should teach wisdom.'

Good and evil, joy and pain are strangely mingled in this life, but for clarity's sake, let us separate the strands and see what lessons they teach a believing Christian.

First of all, surely *the good days* should speak to us, days it is a delight to recall, days full of quiet wholesome pleasure, interspersed with days of sheer ecstasy. There were days, for example, when in God's great out-of-doors we felt it to be a luxury even to draw our breath, when we could exclaim with Emerson 'Give me health and a day and I will make the pomp of Emperors ridiculous.' Then think of the many surprises of joy that lit up the drab days—the things that make up the intimate pleasures of family life—a son's success in a vital examination or his attainment of a coveted post, a daughter's happy engagement, the coming of a little child—the time would fail me to recount all the delightful minutiae of the annals of a family history. Add to these the realms of gold thrown wide open to us in music, art and literature. The conclusion seems to be that if we are bored with life *the fault does not seem to be God's*. 'He hath given us all things richly to enjoy.' What lawful pleasure does He deny to any of His children? Then, sweeter in memory than all these put together are the days when we were made to know that it is more blessed to give than to receive. As Jeanie Deans put it so wistfully when she was pleading for her poor sister's life from Queen Caroline, 'When the hour of trouble comes and when the hour of death comes, then it isna what we hae done for oursells but what we hae done for others that we think on maist pleasantly.' There is a great law of the spirit that it were better we brooded on more frequently. '*Every act becomes a memory*.' The good days tell us the secret of laying up the best kind of memories, deeds kindled in our hearts by Him 'who went about doing good,' deeds that leave behind them a rich fragrance and are their own exceeding great reward.

And then *the black days* should speak to us. These carry in our minds bitter recollections, it may be, days when we reap a harvest of humiliation and regret after some hidden treachery or base compromise with evil. Then there are the days of catastrophe or sad bereavement when we feel that life can never be the same again.

And yet do these days not speak to us of God's goodness and mercy shining forth like the stars in a dark firmament? They teach us the truth of Faber's lines

Ill that He blesses is our good
And unblessed good is ill.

The days show us the misery of 'unblessed good'—the success, the prosperity *that leaves out God*, always with the same sinking aftermath of having been duped and disillusioned. But what comfort lies in the thought that God can work wondrous

changes in life's most desperate situations so that the days teach us that 'To those who love God, everything that happens fits into a pattern for good.' Think, too, of God's never ceasing vigilance on our behalf, never more wonderful than when we are unconscious of it. For it is not when we stride on in the darkness that we know our deadly peril. It is when we go back at dawn and see our footprints on the cliff's edge and discover that He that keepeth us slumbereth not nor sleeps. And not our thrilling *rescues* only but our miraculous *recoveries* speak to us from the past, recoveries of body and soul. For we can say from vital experience of the mercy of God

When worn with sickness, oft hast thou
with health renew'd my face;
And, when in sins and sorrows sunk,
reviv'd my soul with grace.

Note, too, the other suggestion of the text. If we give our hearts to the Purifier, not only *the days* but *the years* have their message for us. 'The passing of the years should bring wisdom.' Emerson has a saying that the lesson of life is 'to learn what the years teach us against the days.' According as the separate days are rich with happiness or long with pain do we tend to become unduly exalted or inordinately depressed. But the years correct these haphazard verdicts and show us the trend and direction of the soul. Perhaps what impresses us most in any retrospect of the past are life's *silent* changes. On the dark side there are life's gradual deteriorations, the slow, insidious paralysis of the will, the drugging of the conscience. Even more awesomely impressive can be the spiritual bankruptcy that so often descends on plain, unabashed worldliness. Possibly this claims more victims than the state of those who have plunged recklessly into headlong sin.

Says the Tweed to the Till
'What gars ye rin sae still?'
Says the Till tae the Tweed
'Though ye rin wi speed
And I rin slaw
For ae man that ye droon
I droon twa.'

But thank God there is a heartening side to these silent changes. If we Christians believe anything we are sure that, by the grace of God working in our hearts, the years bring their own guerdon of sanctification. Out of the long travail of the years there emerges the truth that something dear and holy and beautiful is being built up in our souls that is the earnest of their immortality. Out of life's seeming chaos we begin to discern *a plan*. Once we realize that it is the set purpose of God to make us spiritual in all our hoping and thinking and desiring and toiling we have the key to our whole experience. This is simply not the world for worldliness. But it is a brave, grand world for making character. *All* things are for your sake, claims the Apostle—the sweet and the bitter, the joyous and the hard. Nothing that happens to you but God can fit into a pattern for your good. Can we not carry over into the New Year the lesson of glad co-operation with the will of God? The days and the years taken together are meant to teach us this heavenly wisdom. With utter trust and calm serenity may we say to our souls—

Know well, my soul, God's hand controls
Whate'er thou bearest,
Round Him in calmest music rolls
Whate'er thou hearest,
What to thee is shadow, to Him is day
And the end He knoweth,
And not in a blind and aimless way
The Spirit goeth.

EPIPHANY OF OUR LORD

The God of Christmas is the God for a New Year

BY THE REVEREND PROFESSOR GEORGE JOHNSTON, B.D., PH.D., EMMANUEL COLLEGE, TORONTO, CANADA

'No human eye has ever seen God: the only Son, who is in the Father's bosom—He has made Him known.'—Jn 1[18] (Weymouth).

1. On Christmas Day, 1955, the British Broadcasting Company produced its annual salute to the Queen and the Commonwealth of British nations. The theme was the peaceful use of atomic energy and it began with an astronomer allowing us to hear the radio sounds produced by two great galaxies of stars. As if it were not enough marvel that we should be able to listen in to the heavens, we were told that these galaxies are flying into uncharted space at a speed greater than the speed of light and that the sounds heard had been coming across space for two hundred million light-years. Now, a light-year is a measurement of distance. Light travels some six billion miles in one year. Hence these galaxies were twelve hundred trillion miles away! My arithmetic was never very good, but at any rate it is perfectly clear to the meanest intelligence that our Universe must be an incredibly vast affair.

Not only is it vast. It is wonderful. The electronic marvels of mechanical brains, transistor telephones and radios, television and the like, are child's play compared with the electrons and the positrons and other particles of energy in the whole

Universe. A hydrogen bomb, even, is pretty poor cheese beside the output of one average star like our own sun.

What is your reaction to all this ? Some people cannot comprehend and give it up ; some shake their heads and bewail the awful mystery of life in so vast a world. But others say to us, ' No human eye has ever seen the galaxies that fly away from us at two hundred thousand miles a second, and yet our newest radio telescopes can tune in on their wave-length and broadcast the noise of their clashing. No human eye has ever seen God, but must He not be just as real and just as exciting ? God is He who called all things into being and keeps them in their order.'

So on this first Sunday of a new year, new at least for human creatures, we remember with wonder and praise this God who must be so glorious if His works are so marvellous ! This new spin of our planet will go on under His watchful care as all our other years have spun.

2. Yet, we said, with the Evangelist, that no human eye has ever seen God ; and that is true. We might well go farther and admit that thousands of people will listen in to the stars without any faith in their Creator. It will hardly do to believe in God merely on the evidence of microscope and telescope. Nor do we put our final trust in the religious experience of ancient prophets and wise teachers, men and women like ourselves. As we face the unknown year we should dearly like completer assurance. We want to know how we may ride out the storms and find resources of spiritual power for the new year. And where shall we look for inspiration ? Why, to Christmas, of course !

We believe in Christmas because we believe in the victory of the Cross. We believe in Christmas because we can hear the living echoes of Christ's voice in the Gospels. We believe because that gospel has come true for us in the fellowship of the Church.

Christmas is the beginning, as it were, of the Christian message about God. ' No man has ever seen God : but the Son who is in the Father's bosom has made God known.' We may take heart for the new year as we remind ourselves afresh about the God of Christmas.

3. (*a*) *The God of Christmas is a God of Miracle.* What could be more miraculous than this incredible story that Love came down from heaven above ? that the Babe in the manger is One in whom God and man unite ? No wonder that our Gospels break out into singing, into poetry and fairy tale ! We catch our breath at the unheard-of event : God become man.

Well, then, let us walk daily throughout this year deliberately turning our eyes toward a God who does wonders and who promises that He will care for us too. Let us try to keep the concerns of getting and spending, the children's health, the old folks' trials and the state of Russia in proportion. All is under the watchful eye of the heavenly Father. ' His eye is on the sparrow and I know He's watching me.' As month succeeds to month, let us continually have great expectations. One never knows what new thing God will do next. Hearts bogged down in materialism will realize nothing. Let us open up our hearts and lift up our minds to the infinite God that He may bless and direct our steps.

(*b*) *The God of Christmas is a very humble God.* If you had been in His shoes, would you have stooped so low ? Would you have deemed the human race worth the trouble of inventing a way by which a woman's child should become the place where your heart might dwell for a little space ? where your Divine Word should be spoken through a human voice ? Why would God come down into our human life where we fight one another, scold and find fault ; where death and sorrow and ugly sins belong together ?

> Light looked down and beheld darkness ;
> thither will I go, said Light.
> Love looked down and beheld hate ;
> thither will I go, said Love.
> So came Light and shone.
> So came Love . . .

and men crucified Love. It was to this that God stooped in His amazing humility !

And He is still willing to be guest beneath your roof and mine. Still He reveals to us that this is the genuine spirit in which true joy is to be found. Jesus said, ' If any man would be great among you, let him serve.' The Son of Man came to minister, and He calls us, His disciples, to be as humble as God.

(*c*) *The God of Christmas is a God of grace.* Jewish people could understand what this means. They had hundreds of laws set before them as the way of duty. Do this and live ; do not that, nor that, nor that ; if you do, you will be punished. The religion of law sets up impossible goals and threatens us with ungodly sanctions. But grace is love, girded for our redemption. Grace is God become man, teaching us in parables, healing us with gentle hands. Grace is God on the Cross pleading, ' Forgive them ; forgive them.'

We are all starting this new year with some sort of intention that it shall be better than the last. But we have known the past with its failures, its broken vows, its poor performance. We know how little we mean by our own prayers. Some of us would be more than astonished if God began to make us into the delightful, Christlike folk we talk about in our worship. Some of us—I hope more of

us—really want to get the victory, to be like Jesus, to be truthful, brave, honest, gentle and kind, meek, diligent and devout. Surely the grace we see at Christmas should hearten us for the new year. Grace must mean God coming into 1957 to help, or it doesn't mean much. The miracle surely is that eternal God will do just that very thing to save us and help us here and now if we want Him. He is not above that kind of thing. He will choose Port Credit just as well as Nazareth. He will not disdain New York. His grace is sufficient for us. For He loves us.

This, then, is why I say that the God for our new year is the God of Christmas. We who are creatures of time were made for eternity. We who are sinful and weak are nevertheless the people for whose salvation Jesus came and died. The gospel resounds into this year and will resound for ever, because it is the message that He who created the heavens and the earth is able to rescue us, to defend us, and to perfect us. Hallowed be His name in this place this year; and may His will be done by us and all His children, to the praise of His glorious grace which He has revealed to us in Jesus Christ our Lord!

First Sunday after Epiphany

Power from Believing [1]

'Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.'—1 Co 15^{58}.

We have here the language of the seventeenth century, the idiom of our Authorized Version of the Bible. If we put Paul's words rather freely into the speech of our own time, he would be saying to us, 'Stand fast and firm. Put everything you have into your Christian service. And remember that nothing that you do will be fruitless when it is done for the sake of Christ and with His blessing.'

This is superlatively good Christian advice. Like all true Christian advice it is more than advice. It is a summons to action backed by the offer of completely adequate spiritual resources.

The resources to which Paul points are scattered prodigally throughout this fifteenth chapter. They are summed up in three great assurances.

1. The first is the assurance that Jesus Christ is risen from the dead and is alive for evermore. Paul and the first Christians were absolutely sure of this. The brightest light men had ever seen had not been eclipsed at Calvary. It was shining still, but now from the throne of the universe. Christ was at large in the world with a strange power to make men different. They knew this because He had met them and lifted them to a new level and taught them what it was to belong to each other and filled them with compassionate concern for all who were not of The Way.

'Sister,' wrote Samuel Rutherford from his Aberdeen prison, 'fasten your grips on Jesus Christ.' If we make it the business of life to lay hold of the living Christ and to allow Him to grasp us, we are in possession of the key to successful Christian discipleship.

If the first assurance is about Christ, the second is about ourselves. It lies in the certainty that because Christ lives we shall live too and be like Him. Why are we concerned, as the Corinthians were, about our own future and the future of those whom we have lost? We cannot rest content to enjoy a swiftly passing present precariously poised between a non-existent past and a problematic future. We want to know that a place is assured for us in the beloved community of God—not for our own sake merely but for the continuance of the friendship with loved ones and with God which has given life a meaning.

We know that this place is assured not because we are naturally immortal but because one Man showed us that death does not end all. Because Christ rose and lifted our humanity into heaven, we too shall live. Through Him God has planned an adventurous future for His children in which we shall come to resemble Him, taking into ourselves something of the courage, the purity, the selflessness of Christ. Here is a faith that enlarges and a hope that purifies life now.

There is a third assurance that we need. In the world which we have known we have gazed on Belsen camps and seen the lurid flash of the hydrogen bomb. We live with cancer and tuberculosis. Evil in many forms continues to rob life of its sweetness. We feel we cannot live meaningfully unless we know that goodness will one day prevail. The third rousing conviction that rings through this chapter comes out in the assurance that in God's appointed time, however long delayed, the age-old conflict between good and evil will be ended, death itself, 'the last enemy,' will go down before the all-conquering might of Christ and God Himself be all in all.

Watch now the logic of the apostle. 'Christ is alive for evermore. Because He lives we shall live. One day the Kingdom of God will be fully triumphant. Therefore, my beloved brethren, because all this is true, because it is in this kind of world we live, because this is the God we serve, be ye stedfast. . . .'

[1] Charles S. Duthie, in *My Way of Preaching*, 69ff. This sermon has been slightly abridged. The volume is reviewed in 'Literature.'

2. Isn't there a touch of anti-climax in the first words of Paul's conclusion: 'Be ye stedfast, unmoveable'? When you come to think of it, there is a good deal of this sort of thing in his letters. One of his favourite words is a word that means patient, strong endurance.

To be steadfast and unmoveable is no small thing. It means at least to hold fast to the gains we have already won. More than this, it means to be ready for any attack, however unexpected and from whatever direction. We are never completely safe from the danger of falling. We can fall asleep and become careless of the world's need. We can fall down through moral failure or sheer weariness. We can fall back because the demand of Christ is too high. Worst of all is the peril Paul never lost from view—the peril of falling away. The secret of stability is to commend ourselves to 'him that is able to keep us from falling.'

3. Paul must have recognized, immediately he wrote the words, that he was only giving the first and apparently the negative half of sound Christian counsel; for he added the positive and challenging phrase, 'always abounding in the work of the Lord.'

To 'abound in the work of the Lord' means to be overflowing in our Christian service, to be putting our whole heart and strength into our Christianity.

Is this our kind of religion? Do others deduce from the unusual quality of our living that we are men and women whose hearts God has touched? It is possible to do our work with an ear half-open for applause or a secret grumble. 'Recipe for unhappiness,' wrote Henry Drummond in the margin of a book—'Be a half-hearted Christian.' Where shall we find the wholeness of heart of the life more abundant of which Jesus spoke?

We can abound in the work of the Lord as we discover in our own experience how much God abounds towards us. Christianity is first and last a religion of grace in which God gives and we receive. It has been said that the essential movement of Christianity is 'down and out': 'down' from God to us in sheer self-giving love and then, as that love changes and possesses us, 'out' into the world. This was what Jesus meant when He said that if a man believed in Him there would flow from the inmost depths of his recreated self 'rivers of living water.'

4. Look at this verse once again in the light of the whole chapter of which it is a part. To his readers Paul has been speaking throughout about *believing*, which he summed up in his three central convictions. Because they are believers, he goes on to urge in our text, they must go on *standing*, firm and fast in their faith, and *abounding* in the work of God, in season and out of season, when they feel like it and when they do not, whether they receive credit or criticism. We are glad that he did not finish the chapter on that note, however fitting it may seem. Even when by the power of God we have given ourselves without reserve and without stint, we can yet be disheartened and beaten down by the crippling doubt whether all that we have done has not been fruitless and empty. What then?

There remains for the Christian the necessity of *trusting*. When such doubt assails we must carry on in the confidence that 'our labour is not in vain in the Lord.' If our work is done for His sake, in His Spirit and by His power, it cannot fall to the ground. We need to remember that the work of the Kingdom is God's work and that our privilege is the privilege of sharing in it. Of all our Christian service it is true that God is above it, directing us: behind it, supporting us; without it, energizing us; and, not least, after it, correcting and completing what we have done. And so, with quiet hearts, we can leave what we have done where it is safe, beyond the reach of our pride in achievement or our anxious misgiving, in His hands.

SECOND SUNDAY AFTER EPIPHANY

Obedience

BY THE REVEREND GEORGE W. H. LOUDON, B.D., S.T.M., UDDINGSTON

'Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.'—Ac 26[19].

Every one knows how the uttering of just a dozen words can sometimes 'give a man away.' We listen to him speaking them and immediately something inside us says, 'So that's the kind of man he is!' Admittedly, such judgments are not always accurate; we may have to change them in the light of later knowledge. But often enough they do provide us with a fair and true estimate of the other person's character. Now St. Paul is continually 'giving himself away' in this fashion; his letters are full of remarks that reveal the heart of the man. But most of these revelations are intentional—he is speaking from his own heart to the hearts of his readers; and that is what marks out this saying which forms our text as different. For here you have just a plain piece of matter of fact narrative—the next step in the series of events that the apostle is relating; and yet how much it shows of the kind of man he was! Even if we knew very little else about him, we could from this verse learn at least two important things about him: (1) that he was able to recognize the vision when it came, and (2) that he recognized it for something that was

to be obeyed. Both of these qualities or characteristics are involved in the activity of *obedience*, and it is from that viewpoint that we are to look at them now.

1. First, then, he was able to recognize the vision when it came to him, and that isn't always an easy thing to do—at least, we don't seem to find it so. Even Paul himself had missed it earlier on, when he stood as witness to Stephen's martyrdom and heard his last prayer for those who had brought about his death. When you and I look back at that prayer, it seems to us the clearest possible proof that God was with Stephen then—the clearest possible revelation that Stephen, whatever else he might be, was certainly in close communication with the Source and Fountain of love. It could have been that for Paul—it could have been for him a very definite manifestation of God. But he did not see it that way then ; and the vision on the Damascus road, when it came, had to come with more compelling and indeed with overwhelming power.

To recognize the vision when it comes, then, is not always an easy thing, and I have no doubt that there is proof of that in the lives of us all. And it is no contradiction of that claim to say that visions from on high don't seem to come your way ; how can you be sure ? How can you be certain that you have not *missed* the vision, the manifestation of God, when it came your way ? We know, because we have been told it, that God reveals Himself in many ways ; but I wonder how many of them we actually recognize ? My own guess would be that we may miss about as many as we see—or if you like to put it in other terms, that we hear God only every second time He speaks to us.

What is lacking in us all is this ability to recognize God's message and His messengers. We fail in our responsiveness to God, we aren't sufficiently alive to our own situation, and as a result our obedience to God is stunted and arrested in its growth. When a child is scolded for not doing what he has been told, his surest line of defence is always ' But I never heard you ' ; and however doubtful his mother may be, however much she may suspect that the youngster has confused hearing with heeding, she cannot prove him wrong, and he has justified his behaviour. But I cannot think that any one of us would wish to say to God, ' I'm sorry, but I did not hear You '—or, ' see You.' Yet it is what we are doing, if that guess of mine be right, and doing it without any apology. We are not justified in any failure to obey because we have failed to see or to hear ; and there is need of a more developed *responsiveness* in the lives of us all.

What difference does it make if we do *not* respond ? As to that we cannot tell ; we can only guess, on the strength of what has already happened. What difference would it have made if Paul had responded to that earlier invitation that was contained in Stephen's prayer ? It *could* have made an appreciable alteration in the course of history, and some pages of the New Testament might never have needed to be written—but we don't know. What we can be certain about is that it can never be good for a man to miss hearing from God, or seeing something of God. For that means running counter to the purpose we were made for ; it means disobeying the law of our creation ; and that is not the only disobedience that is involved.

2. When Paul did recognize the vision, we said he recognized it for something that had to be obeyed ; and, of course, if you fail in the recognition, you fail in the obedience too. But it is possible to fail in obedience even when the recognition has been clear enough. It *isn't* always easy to be sure what God is saying to us or even that He is speaking to us and showing Himself to us. But it could be much easier, and we could be much surer, if we were readier to act on what we do certainly hear and see from Him. That way we would develop our capacity for obeying ; and our ability to recognize the vision would grow along with it.

Most folk have some acquaintance with the activity known as a ' Treasure Hunt.' You know how it is the successful solving of the first clue that leads you to the second, while its solution points in turn to the third clue, and so on. Sometimes I think that is no bad picture of what our attempts at obedience to God do for us. We start off by being ' not disobedient to the heavenly vision ' ; and that obedience leads us on to a new revelation, a new indication of God's will, which we are to obey. Out of that obedience will come another revelation, and so the sequence is established ; and we shall find the treasure at the end of it all. But if we do not follow on—if as it were we tear up the first clue, or grow weary of trying to solve it—then it is we who are the losers. Visions are given for our obeying.

Perhaps if we held on to that more closely than we seem to do—if we became more alive to the fact that every communication from God asks something of us even while it gives something to us—we might find ourselves in closer touch with Him. Of course if you separate the obedience from the vision, you devaluate them both—and yet why should we say ' of course ' about it, for we have no right to such complacency. The word of God, the vision of God, the message from God—they all come to us more often than we recognize, and each time they come they are asking for something to be done—done in God's name and for Christ's sake. How many of them are we missing ? Or since that is a question we cannot answer, let us put it positively : How many are we finding to obey ?

Contributions and Comments

Amos vii. 14

Mr. MacCormack's note on Am 7^{14} (The Expository Times lxvii. [July, 1956] 318), appears to overlook two points of importance in the discussion of this vital passage. In the first place, he criticizes Professor G. R. Driver's translation: 'I not a prophet . . . because I am a pricker and dresser of sycomore-trees' on the grounds that 'Dr. Driver has to insert "because" into his translation as well as into his interpretation,' and adds 'I wonder how permissible this is. It is not in the Hebrew text.' In the second place, he criticizes Professor Driver for making Amos the son of a prophet 'which is what he most certainly is not.'

The first point is more easily disposed of, since the Hebrew text quite clearly reads: כִּי־בוֹקֵר אָנֹכִי וּבוֹלֵס שִׁקְמִים, and it can hardly be doubted that 'because' is a legitimate rendering of the Hebrew כי. I would myself prefer a weaker translation of the phrase, and suggest that the sentence does not contain an expression of indignation 'at a slur on himself,' which Mr. MacCormack in any case dislikes, but rather an emphatic word of explanation. Thus Amos would appear to be saying: 'Am I not a prophet? . . . For I am a pricker and dresser of sycomore trees and the Lord took me from following the flocks and said to me: Go, prophesy. . . .' In other words, Amos simply here describes the situation in which he received the special call to prophesy to the people of the northern kingdom, and emphasizes the reality of that call. The question as to what he had done previously—whether he had acted as a prophet or not—is not immediately raised.

But we must raise it if we look at the second point I have indicated. Intentionally in translating the Amos text, I omitted the phrase: וְלֹא בֶן־נָבִיא אָנֹכִי, since it is these words which provoke the question. Mr. MacCormack decides before discussing the evidence that Amos cannot have been the son of a prophet. Therefore the phrase cannot mean what it appears to say if we translate it as Professor Driver does. Therefore it must mean something else. But this is not a sound method of discovering the nature of Amos' prophetic calling.

If it is admitted that Professor Driver's rendering of the negative is possible, and, in view of the evidence he adduces, quite reasonable, what follows for the interpretation of the passage? We must consider this, and not reject a possible rendering on the basis of some *a priori* view of the prophecy of Amos.

It is natural to suppose that the sense of the first phrase of Amos' reply is closely parallel to the sense of the second: 'Am I not a prophet? Am I not the son of a prophet?' This second phrase could, presumably, mean one of two things. Either it means 'I belong to a prophetic family,' where the word 'family' may be equivalent to 'guild' or 'profession,' just as in the expression 'sons of the prophets' we have indications of such associations in Israel (cf. also 1 S 10^{5}). Or it means 'I have the quality which belongs to a prophet,' just as בֶּן־חַיִל means 'a man who has the quality of חַיִל and the בְּנֵי־אֱלֹהִים are 'beings which have the quality of אֱלֹהִים' We might compare כֶּן־חוֹרִים in Ec 10^{17} as an expression which employs בֶּן with a noun indicative of a type of person, or בֶּן־הָרַקָּחִים in Neh 3^{8}. If this latter sense is acceptable, then the question as to whether Amos came of a prophetic family or guild is left unanswered. He has simply said the same thing twice, a by no means uncommon procedure in Hebrew, especially in poetic utterances. If the former sense appears more reasonable, then we have a precise piece of evidence to suggest that Amos was a professional prophet. And why not?

It is fairly widely agreed nowadays that psalmody is the product not of 'occasional poets' but of 'professionals.' Is it then any the less inspired? Jeremiah and Ezekiel at least among the prophets were from priestly families. Is it so unknown for genuine religious experience to belong to a 'son of the manse?' No one appears to be perturbed by the fact that Samuel earned his livelihood by prophesying (cf. 1 S 9^{8}), yet as soon as the suggestion is made that Amos, or some other of the great prophets, was a 'professional,' we are led to believe that no description could be more derogatory. That there were professional prophets who had an eye to the main chance is evident; we know it from Micah and from Jeremiah. That there were other professional prophets who were genuinely religiously inspired, we also know from the example of Micaiah (1 K 22). Is not the problem, then as now, due to the lack of any satisfactory external criteria for distinguishing between genuine and non-genuine in religious inspiration? Amaziah at least made no mistake; he recognized Amos as a prophet. (The fact that Amaziah uses the word חֹזֶה does not seem to affect the issue.) What he did not recognize was that here was a prophet who obeyed the command of God without question, and therefore felt himself bound to prophesy in the northern kingdom, although it was not his home region.

Peter R. Ackroyd
Cambridge

Sources of the Lucan Passion Narrative

We recently received the following letter from Dr. Paul Winter: 'I have read in The Expository Times of October, 1955 [lxvii. 12–16], the article on "The Proto-Luke Hypothesis" by the Rev. Principal Vincent Taylor, D.D., F.B.A. My interest was strongly roused by this article.

'I might perhaps mention that I am not primarily concerned with the question of "Proto-Luke," but with a study on the origin of Luke, chs. 1 and 2—yet my observations from the study of these chapters all lead to the deduction that the Story of the Nativity and Infancy of Jesus has been put by the Evangelist in front of a composite account for which he had several sources at his disposal. The first two chapters were, I believe, derived from a source quite distinct from any other.

'Although I differ, as far as interpretation is concerned, from the views expressed in the article in your October, 1955, issue (I am approaching the subject from a non-Christian standpoint), there are, as far as fact-finding is concerned, in that article many observations that agree with what I hold to be the crux of the question. The author of the article stated that "the [Proto-Luke] hypothesis has not been overturned"; may I draw your attention to what I wrote on this matter in a review of Hans Conzelmann's book *Die Mitte der Zeit* (see *Th.L.Z.*, LXXXI. i., col. 38, par. 3)? I even feel that the article does not go far enough. Particularly with regard to sources of the Lucan Passion Narrative. For this narrative the Evangelist used *beside* the Marcan account another record, and it appears to me that this non-Marcan record formed a coherent consecutive narrative (see *Studia Theologica*, VIII. ii. 138–172).'

It had been our intention to seek Dr. Vincent Taylor's comment on this letter, but on inquiry we found that he had already prepared a brief appreciation of Dr. Winter's article, and this we have pleasure in printing below.

'In connexion with the series of articles "Important Hypotheses Reconsidered" which appeared in The Expository Times, an important article by Dr. Paul Winter in *Studia Theologica* (Lund),[1] calls for careful consideration by British New Testament scholars. The title of the article is "The Treatment of His Sources by the Third Evangelist." Dr. Winter examined the Lukan Birth Stories in *New Testament Studies* (I. ii. [Novr., 1954]). His present treatment concerns Lk 21–24, and its special interest is that he claims that these chapters are a fusion of Marcan and non-Marcan material. One thinks immediately of the Proto-Luke Hypothesis.

'Luke's sources, Dr. Winter believes, are L (a fusion of a special source S and of Q), Mark, and Sx (non-editorial passages later than Mark). For details reference must be made to his own discussion, but at least three points of special interest must be mentioned.

'(1) Against F. C. Burkitt[2] Dr. Winter maintains that Lk 21^{20-36} (in the Eschatological discourse) is *not* a free rendering of Mark's discourse in ch. 13, but that Marcan insertions have been made by the editor in Lk $21^{21a.\ 23a.\ 26b-27}$ and $^{29-33}$ into a coherent and independent non-Marcan source. The agreement, quite independently reached, with the views of A. M. Perry, V. Taylor, T. W. Manson and C. H. Dodd, is striking.

'(2) In substance Dr. Winter distinguishes a non-Marcan source or sources in Lk $22^{14-46.\ 63-65}$ and he finds a non-Marcan undercurrent in many parts of Lk 23. In Lk 24 the section *vv.* 13–53 is non-Marcan apart from an editorial supplement in *vv.* 21b–24. In contrast with supporters of the Proto-Luke Hypothesis he holds that Lk 22^{54b-62} (with a residue of non-Marcan matter) and Lk 24^{1-11} are based on Mark. Other elements (Lk 22^{66b-71} 23^{27-31} [Sx], $^{39-43}$ [Sx], 24^{36-43}), contain either post-editorial insertions or haggadic material. It is evident that the Lucan Passion narratives demand a much more thorough investigation than anything that as yet has been attempted in Great Britain.

'How important Dr. Winter's studies are may be seen from his conclusions. Thus (1) he thinks that the source used in Lk 21–24 was a literary record with qualities and characteristics of its own; (2) that the Third Evangelist's devotion to accuracy was painstaking in the extreme; (3) that the Third Evangelist was not the author of the source. In an important footnote (p. 139) he writes: "There are indications that L was a 'Gospel,' that is, a writing that contained an account of Jesus' Passion and Resurrection. The ending of L differed from that of Mark and had no record of The Empty Tomb. If Lk 24^{13-35} is based on L, there may have been an early account of an appearance of the Risen Christ to Peter."

'Whether we can distinguish between the work of the Evangelist and the author of L, whether post-editorial elements are to be found in Lk 22–24, and whether L can be distinguished from S and Sx—these are some of the problems which British scholars need to examine. One thing is clear: the idea that the Lucan Passion Narrative is merely a re-editing of Mark is out of date.'

[1] VIII. ii. [1954] 138–172.

[2] *The Beginnings of Christianity*, I. ii. 106–120.

Entre Nous

A Modern St. Francis

The Church of England has always had a God-given faculty for producing men who at one and the same time had the highest possible ideal of the beauty of liturgy and worship, and the most burning desire to serve Christ in the most terrible conditions. Such a man is Canon George Potter; and this modern troubadour of Christ has written his autobiography in a book called *Father Potter of Peckham: A South London Saga* (Hodder and Stoughton; 3s. 6d. net). This little paper-covered volume contains a Christian epic.

George Potter did not arrive at the ministry in a very orthodox way. When he was eight he was earning half-a-crown a week by helping a greengrocer and driving to Covent Garden with him at 3 a.m. When he left school, before he was fourteen, he had a job in a private detective's agency at six shillings a week, followed by a job in a sugar broker's office in Mincing Lane at eight shillings a week, followed by a job as a junior clerk in a stockbroker's office at a pound a week. But the desire to be a priest was there, and who shall say that all that went before was not a preparation for it?

After a real struggle he did enter the ministry. He began in All Saints', South Wimbledon.

But it was in the derelict Church of St. Chrysostom in Peckham that Father Potter did his greatest work. The church was almost a ruin; there was no vicarage, so he took up his residence in the Parish Hall, a building two hundred years old, which had been a day school, a Baptist chapel, and a garage for a fire engine; after a year or so he had to move from there because of the rats. 'They ate our food, and ruined our clothing, and had a disturbing habit of playing with our potatoes during the night.' The new vicarage was a derelict public house begged from the brewers. The notice in the window: 'This establishment under entirely new management' created more than a certain amount of interest.

Bit by bit the derelict church came alive. The Guild of Carpenters and the Guild of Service were born. There was no sanctuary lamp; one was made out of the lid of a soup tureen picked up in a junk shop, three yards of chain, an empty fish-paste jar, some oil and wick, at a total cost of ninepence. In the dark church at night it was a thing of beauty. 'On great feasts I added a few Rowntree's wine gums, and they shone like jewels.'

But greatest of all there was born the Brotherhood of the Holy Cross with its triple vow of poverty, chastity and obedience. It was founded on the picture of our Lord, girding Himself with a towel and washing His disciples' feet. 'It is that dirty towel of humble service—just as we should have found it in the Upper Room—which we have made our symbol of service.' Any one who wished to enter the Order was warned of what might happen. 'He mustn't sulk if he cannot get to Vespers on the Feast of St. Thermogene. He may be sitting in a police court waiting for a "client."' 'He mustn't be the type who goes into the kitchen and sobs just because we run short of incense.' 'We put prayer and sacraments first. We know we cannot do our best otherwise, but the fact is we have to spend more time at the bottom of the Mount of Transfiguration than at the top.'

Bit by bit a magnificent organization was built up; the greatest work was done for boys in the hostel and literally thousands of them came under the influence of Father Potter and his colleagues. They were boys who had no home, boys who had a criminal record, boys who had nowhere else to go. They were not easy to handle. Once there was a holiday camp at Eynsford. Father Potter came down on the Monday. He was met by two boys who said the others were swimming. He asked where. The boys said: 'You see that green gate, Father? Where it says "Private"? You go through that, cross the farmyard, then you'll see a small gate with a notice, "Trespassers will be prosecuted." You go through that, and you'll see the river. You walk along there, and on about the sixth tree along, you'll see a board saying "No swimming here." That's where they are. Shall I show yer?' But it is not too much to say that to these boys Father Potter brought Christ.

Father Potter has also done great work in prisons and among prisoners, a work which did not fail to produce its awkward moments, as when once on a crowded bus a man shouted to him loudly: 'Scuse me, Father. Weren't you in Wandsworth Jail with me last year?'

It is a great story which this modern happy warrior has to tell. Very near the end of it he writes: 'As I look over my script, it seems that I have not been very serious in my reflections. I feel sure that my readers know that behind all the fun there has always been a steady grip on the hand of Christ.' Of that we have no doubt, for Christ came to Peckham in the Brotherhood of the Holy Cross.

WILLIAM BARCLAY

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